A Short Catechisme for Housholders.

with Prayers to the same adioyning.

Heervnto are added vnder

the Answer vnto euerie Question, the proofes of the Scripture, for euerie poynt of the sayd Catechisme.

Gathered by *Iohn Stockwood*, Schole-maister of Tunbridge, according as they were noted in the Margin by the first Authors. For all true Christians, which desyre to bring vp their Families in the feare of the Lord.

Psal. 34. 11.
Come Children, hearken vnto me, I will teach you the feare of the Lord.

Imprinted at London by Iohn Charlewood.
1582.

A Short Catechism

for Householders.

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Precedents are added on

the Answer unto the Question,

the proofs of the Scripture,

for every point of the Lays.

Gathered by [illegible] Schole

[illegible] as they

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Authors, for all true Christians, [illegible]

before [illegible] by the [illegible]

in the feast of the Lord.

Psal. 34. 11.

Come Children, hearken [illegible] I will teach

you the feare [illegible].

Imprinted at London

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¶ To the right Worshipfull and my singular good freend in the Lord, M. *Iohn Harte, one of the Sherifes of the most* noble and renowned Citie *of London.*

Iohn Stockwood, Scholemaister of Tunbridge, wisheth in this life the abundant increase of all spirituall graces, and endlesse felicitie in the lyfe to come, through Christe our Saviour.

(.·.)

THe time is not yet long, neither the yeares many, (right worshipful and dearelie beloued in the Lord) sithens we haue had it publiquelie broched in our Churches, and generallie receiued as a principle of religion, of the blinde and simple sorte, beleeued also & embraced of the greateſt sorte, and wiſeſt fooles of that generation, that Ignorance was the mo-

ther of Deuotion. The deuoute doctrine proceeding from Belzebub, the Prince of darkneſſe, hatched by his Chickens the enimies of light, the popiſh ſhauelinges, as it hath gotten no ſmall Treaſure into the Romiſhe Cofers, and greatlie enlarged the kingdome of the triple Crowne: ſo hath it fowlie robbed the purſes of the poore popiſh Catholiques (a loſſe not greatlie to be pitied, if it brought with it no further indamagement) and that which is more to be ſorrowed, infected the ſoules of the ignoraunt multitude, with manie a filthie and moſte noiſome errour. For letting paſſe diuerſe other verie daungerous, and verie dampnable opinions iſſuing and flowing out of this heade and maiſter ſpring. We haue ſeene by too manifeſt and hurtfull experience, that this abſurde and blockiſhe doctrine, hath engendred in the minds of many a ſottiſh readines to beleeue any thing

neuer

neuer ſo falſe and impious, that popiſh Preeſtes would teach, & hath beſides drowned, or rather (as it were) benummed them in ſuch a ſenceles dulnes and ſleepie ſecuritie: that concerning the way of ſaluation, which they ought to learne onelie out of the word of God, as well for the inſtruction and comfort of their owne ſoules: as for the teaching of thoſe vnder their charge, truely to feare & ſerue the Lord, they haue no care at all, as touching them ſelues, and make leſſe, naie, no conſcience at all, of inſtructing of others, belonging to their gouernement and familie, thinking them ſelues ſtyll to be deuoute inough, ſo long as they continue ſtyll ignoraunt inough.

And thus in deede are they worthilie blinded, that beleeuing not the trueth: they ſhoulde credite lyes and errours, and the ſame ſo groſſe and ſeeleable: as that they are not onelie contrarie vnto the flat teſtimonies of the word:

but alſo vnto naturall reaſon and Philoſophie, in ſo much that it hath been decreede by ſome of their Popes, that no Parentes ſhoulde bring vppe their children further in learning: ſaue onelie to haue them taught to write and reade, which priuiledge was not graũted vnto all vniuerſallie: neither, but reſtrayned and limitted to ſome certaine, fearing leaſt training them vp in knowledge and vnderſtãding of good Letters, they might growe in time to finde out the follie and vanitie of their wicked and deuilliſhe Religion, or rather in deede ſuperſtition, and ſo be brought into an hatred and contempt of the ſame.

VVhich policie I think they learned of the Pagan Mitylinæans, who well vnderſtanding, and perceauing that common weales doo no where better floriſhe, then where learning is had in moſt price and eſtimation: vſed to lay no other puniſhment vpon thoſe nati-

ons

ons vvhome they ſubdued, then this, namelie, that they ſhould in no caſe bring vp their children in learning, & albeit the Papiſtes doo not in plaine words ſet downe the like prohibition, yet how neere the teaching that ignoraunce is the mother of deuotion tendeth heervnto: there is none ſo ſimple, but he may eaſily gather for this principle, being once throughly grounded and ſetled in the harts of men: it muſt needes quench and put out in them by little and little, all looue and regard of knowledge, (I meane godlie knowledge) vvhich only is to be learned out of the word of God, and without the which, all other learning in the world, is nothing but fooliſhneſſe, and rather in deed darke ignorance. But had theſe holy Fathers conſulted with the word of God, & aſked counſel at the mouth of the Lord: they ſhould haue learned ignoraunce to be the mother, not of deuotion, but of error. For ſo doeth

Chriſte our ſauiour, the Author of all
truth, naie, the truth it ſelfe, teache
Mat.22.29. the Scribes and Phariſeis, the Papiſtes
great Grandfathers, telling them they
erre and are deceiued, not knowing the
Scriptures, nor the power of God.
Mark.12.24 And in *Mark* he doth yet more plain-
lie ſet downe the ſame, affyrming in
expreſſe woordes, ignoraunce of the
Scriptures, to be the cauſe of errour,
ſaying. Are ye not therefore deceaued,
becauſe ye knowe not the Scriptures,
neither the power of God? Leauing
therefore theſe blinde Bayards in their
wilfull blindneſſe, and theſe blockiſhe
Beetelles, in the ſtincking filthe of
their deuoute ignoraunce, as a verie
ſcorne and laughing ſtoeke vnto the
Heathen Philoſophers, which count
to erre, and to be deceaued, a foule and
a great ſhame: Let vs, as many as re-
ioyce in deede to be true chriſtians, ra-
ther then glorie in the bare and naked
name of chriſtians, learne of Chriſte

our

our Maiſter, whoſe name wee beare, that the nexte and readieſt waye to come out of error and ignoraunce: is to knowe the Scriptures, and the true vnderſtanding, and meaning of the ſame, that thereby we maie learne to performe thoſe dueties, which God requireth at our handes to be fulfilled, as well towardes his Maieſtie: as towardes our ſelues, and our neighbors. For GOD hath not placed vs in this world, to liue as we lyſt: but looketh that we ſhould ſerue him in true holineſſe and righteouſneſſe all the dayes of our life.

For wee are the workmanſhippe of God, created in Chriſte Ieſus, vnto good workes, which God hath ordained, that we ſhould walke in them. Eph. 2. 10.

VVee therefore which giue out our ſelues for Chriſtians: muſt not walke after the manners and faſhions of the worlde, in the luſtes of the fleſhe, fulfilling the will of the fleſhe, and of Eph. 2. 3.

the

Math. 5. 16. the minde, but our light must so shine before men, that they seeing our good works, maie glorifie our Father which is in Heauen. And because we should not erre nor be deceiued in seruing of God: he hath giuen vs a Law to direct vs, to teach and instruct vs, vvhat is pleasant and acceptable in his sight, & what he is greeued at and abhorreth, vvithout the knowledge of the which Law: it is not possible for any man, to serue him aright.

VVherefore he commaundeth that we haue this booke of the law alwaies in our sight (not that we should haue it lye dusting in our houses, as the cõmon manner is, vnderneath a payre of Tables, there to be occupied alwayes, and the other neuer, vnlesse it be to driue away good cõpany) and not onlie lying before vs: but that we should continually reade in it, meditate, muse and thinke vpon it day and night. Let

Iosu. 1. 8. not this booke of the Law (saith God)

depart

depart out of thy mouth, but meditate therein day and night, that thou maiſt obſerue and doo according to all that is written therein, for then ſhalt thou make thy way proſperous, and then ſhalt thou haue good ſucceſſe.

Heere is a flat commaundement, not from man, but from God himſelf (vnto whome who ſoeuer yeeldeth not all obedience, is a ranck traitour) in which are contained many thinges woorthy the noting, as firſt, what is to be read: not Beuis of Hampton, Guy of VVarwicke, Robin hood, nor any other ſuch vaine Bables, vvhich paſſe the Preſſe more eaſilie: then many verie profitable and godlie writinges: but the booke of the Lawe.

Secondly, with what diligẽce, namelie with great paine, trauaile, & earneſt neſſe, for it is not to be done ſlightly & looſely, & ouer the feelds (as they ſay) but with ſtudie and muſing vpon, and that continuallie day & night, vvhich

beeing

beeing wel practised & followed: there will be small time left to bestow vpon our Carding & Dicing, our Quaffing and Carrousing, our Banquetting and feasting, & many other vanities, in the which many spende whole dayes and yeares, naie, all their lyfe, and place their whole felicitie, wretched and thrise wretched Fooles and Caytifes, that make their ioye in that whiche bringeth endlesse misere, and set their whole delight on that, whose ende is nothing else, but shame and confusion.

Thirdly, in this short verse, is expressed the end, why we should with such indeuour & diligence reade this booke of the Law, to wit, not for a vaine brag of knowledge, and to win a little commendatiō, for that we are able to talke somewhat of the worde: but to leade our liues and conuersations according to the same. Fourthlie, it teacheth what benefite we shall reape, by the fulfil-

fulfilling of this commaundement, it ſhall not as Papiſtes haue borne vs in hand, becauſe vnto vs, of Dearth and Famin, of foule & vnreaſonable weather, of warre and tumultes, of ſtrife and diſcorde, of deceyte and falſe dealing, of errour and hereſie: but it ſhall cauſe vs to proſper, and haue good ſucces in all things, that in the feare of God we ſhall take in hand. Agreeable heerunto writeth the prophet Ieremiah, ſaying. Thus ſaith the Lord, ſtand in the waies, and behold, and aske, for the old way, vvhich is the good vvay, & vvalke therein, & ye ſhall finde reſt for your ſoules. Dauid alſo in the firſt Pſalme, pronoũceth him bleſſed, who forſaking the counſell vvay, and ſeate of the wicked, ſinners, & ſcornful: hath his delight in the Law of the Lord, & in his law doth day & night meditate, for ſuch a one, ſayth hee, ſhall be lyke a tree plãted by the riuers of waters, that wil bring foorth her fruit in due ſeaſõ, Iere. 6. 16.

vvhoſe

whose leafe shall not fade, so what so-
euer he shall doo, shall prosper. In the
new law we finde written. Search the
Iohn. 5. 39. Scriptures: For in them ye thinke to
haue eternall lyfe, and they are they
which testifie of me. VVhich woords
of Christ, albeit they were cheefly spo-
ken vnto the Iewes: yet containe they
a generall doctrine for all Christians,
bothe cõmaunding them to reade the
word: & shewing also that there is no
other way (I speake of ordinarie waies
which God worketh by) to attayne
vnto eternall lyfe, but by the know-
ledge of the word. And singular is the
commendation, vvhich Paule to Ty-
mothe his deare Sonne and Scholler,
2. Tim. 3. 16. giueth of the Scripture, saying: The
17. whole Scripture is giuen by inspirati-
on of God, & is profitable to teache, to
improoue, to correct, & to instruct, in
righteousnes: that the mã of God may
be absolute, beeing made perfect vnto
all good works. The same Paule wyl-

leth

leth the Colossians, that the woord of Col.3.16.
Christ dwell plenteouslie in them, in all wisdom, teaching & admonishing one an other in Psalmes and Himnes, & spirituall songs, singing with a grace in their hearts to the Lord. And least any man seeking a cloake for his own negligēce, & vnwillingnes, to exercise his selfe according to these commaundementes in the woorde of the Lord, should pretēd the hardnes of the scripture to keepe & discourage him from reading: the Prophet Dauid in plaine Psal.19.7.8.
woords, taketh cleane away this vaine and idle excuse, where he affyrmeth, that the Lawe of the Lord is perfect, conuerting the soule, the testimony of the Lord is sure, & giueth wisdom vnto the simple. The statutes of the Lord are right, and reioyce the heart, the commaundement of the Lord is pure, and giueth light vnto the eyes. As hitherto it hath been prooued by plentifull testimonies out of the woord, that

all

all persounes are bound to the diligent reading of the same, now let vs shewe also by examples, that the godly in the ages past from time to time haue been careful to put these preceptes in execution, giuing them selues with diligēce to reade and meditate the holie Scriptures and vvoord of God. The godlie King and Prophet Dauid, vvitnesseth of him selfe in many places, that hee had his vvhole delight in the Lawe of the Lorde, amongst the vvhich this is
Psa.119.97. most plaine, vvhere he sayth. O howe I looue thy Law? it is my meditation
Iosu.1.8. continuallie. Iosua, the vertuous and valiaunt Captaine of the Lorde, as he had an especial charge from the Lord, to bee dilligent in the reading of his woord, the which being a godlie man: hee no doubt most faithfullie obeyed, so did he also straightlie charge all the
Iosu.23.6. children of Israell, called before him a little before his death, to doo the like.

Be ye therefore of a valiant courage

(sayth

(ſaith he) to obſerue and do all that is vvritten in the booke of the Lawe of Moſes, that ye turne not there from, to the right hand, nor to the lefte. The good King Ioſiah readeth the woords of the booke of the Lawe of the Lord vnto all his people and ſubiectes, and cauſeth them to make a couenãt vvith the Lord, to vvalke according vnto all his ſtatutes and commaundementes. 2. King. 22. 2

The two Diſciples going vnto Emaus from Ieruſalem, communed and reaſoned togeather by the vvaie as they vvent, of the things concerning Ieſus, vvho ioining himſelfe into their companie, condemneth them of follie, and dulneſſe, in not beleeuing thoſe things vvhich were writtẽ of him by the Prophetes. The Chamberlaine vnto Candace, Queene of the Ethiopians, vvas buſilie reading of the Prophet Iſaiah, as he rode in his Chariot from Ieruſalem albeit he vnderſtood not the place vvhich he read. Cornelius the Captaine Luke. 24. Acts 8. 31.

taine feared God with his whole hou-
ſholde, gaue much Almes, and prayed
Act.18.26. God continually. The noble men and
women of Berea, receyue the woorde
with all readines, and ſearch the ſcrip-
Act.18.34. tures daily: whither thoſe things were
ſo as Paule taught them. Appolos a
Act.17.11. Act.10.1. Iewe, borne at Alexandria, is myghtie
in the Scriptures. Priſcilla & Aquila,
are highly commended for their great
knowledge and vnderſtanding of the
woord of God, beeing therefore com-
paſſed about with ſuch a multitude of
teſtimonies and witneſſes, in which
wee are expreſſie commaunded dilli-
gently to reade the Scriptures, and ha-
uing ſo many and plentifull examples
of Kinges, of Captaines in warres, of
officers in great Princes houſes, of no-
ble men & women, of the meaner and
ſimpler ſort, let vs at the length caſt of
our former ſluggiſhnes, entring euery
one of vs into a thorowe examination
of our ſelues, how obedient Children

we

we eyther haue beene, or preſently are vnto the cõmaundements of our moſt merciful & louing heauẽly father, and how neerely we walke in the pathes & ſteppes of the godly men of olde time, whoſe followers we delight to be termed for to be. If we call God our father, & our maiſter, let vs performe towards him the duty of ſõnes & ſeruãts what is thẽ the office of a ſon, & what is the duetie of a ſeruaunt. I had rather ſhew you in the words of the Prophet Malachi, then in my owne. A ſonne (ſaith the Prophet Malachi) honoreth his father, and a ſeruaunt his maiſter. Mala.1.6.

VVherefore God maie iuſtlie reaſon with vs, as he doth in the ſelfſam place with the Prieſts. If thẽ I be a father (as in your dayly prayers you call me Father) where is my honor? And if I be a Maiſter (as which of you would not be greatlie offended with him that ſhould charge you not to be my ſeruaunts:) VVhere is my feare? O ye that deſpiſe

my name? And if ye ſaie, wherin haue vve deſpiſed thy name? I aunſwere, in the forſlewing & breaking of my commaundementes. I haue charged you that the booke of my Lawe, neuer depart from you: but that you meditate in it daie and night, and yet ſcarce the thouſand man of you hath the booke of my Law in his houſe, & they which haue it, a great manie of thē, for their vanities and paſtimes: can neuer vſe it, I haue vvi'led you to ſearch the Scriptures: and ye ſeldome or neuer looke vpon them. I haue commaunded that my vvoord dwell plenteouſlie in euerie one of you: and there is fewe or none that hath any ſkill therein at all. Hath the Lorde as great pleaſure in burnt offerings and ſacrifices: as when the voice of the Lord is obeied? Beholde, to obeie is better then ſacrifice, and to hearken, is better then the fatte of Rammes. For rebellion is as the ſin of VVitchcrafte, and Tranſgreſsion is vvicked-

1. Sam. 15. 22, 23.

vvickedneſſe and Idolatry. Shall I not viſit for this contempt? or ſhall not my Soule be auenged on ſuch a Nation as this, vvhich maketh ſo ſmall accounts of my commaundements? If the Lord ſhould thus reaſon with vs, as he moſt iuſtlie maie doo, and ſhould in his hot vvrath and fearefull diſpleaſure, call vs to a reckoning, for leauing ſo long vnperformed this ſo neceſſarie a duetie of dilligent reading his word: vvhat man vvere able to ſtand in his ſight? For as much then as vve are plainlie inſtructed of the wil of our heauenly Father, let vs not any longer delaie the time; but prepare our ſelues vvith all dilligence to doo the ſame, leaſt that the more fuller our knowledge is of the vvill of God, and the more ſlacke our care, to doo the thing vvhich he requireth: the fuller & ſorer be our puniſhment for our great diſobedience. For the ſeruaunt that knewe his maiſters vvill, and prepared not him ſelfe, neither Luk. 12. 47.

ther did according to his will, ſhall be beaten with many ſtripes. Is it not a woful thing to conſider, that amongſt ſo many hundreth thouſands, that carie in outward profeſsion the glorious name of Chriſte: there is not the third part, that are able to render accountes of their Faith in Chriſte, which Peter notwithſtanding vvilleth euery Chriſtian for to be able for to do? Naie, is it not a great deale more lamētable, that Man the moſt glorious of all the creatures of God, vvhome he made according vnto his owne ſimilitude and likeneſſe, whome he day lie calleth by his woorde, to the knowledge of ſaluation in Chriſte: ſhould liue ſo recheleſſie and careleſſy, notwithſtanding, that he knoweth no more of this matter, then do the verie brutiſh and vnreaſonable creature?

The Lorde knoweth that there are too many ſuch, vvho ſaying, that outwardlie they carie the ſhapes & countenaun-

tenaunces of men, in ſpirituall vnderſtanding of the heauenlie myſteries, and hidden treaſures of the woorde of God, can ſaye no more, then the verie ſauadge Beaſts of the feelde.

VVhich great ignoraunce ryſeth heereof, that men ſtand not in awe, of the dreadefull Maieſtie of almightie God, nor thinke it any great matter, to leaue vndone the thing which hee neuer ſo earneſtlie commendeth, becauſe that albeit they haue lyued thus long in groſſe ignoraunce, yet thinges concerning the worlde: goe verie well with them, and they haue taſted of no puniſhment.

But O ye deſpiſers of God his bountifulneſſe and patience, and long ſufferaunce, not knowing that the bountifulneſſe of God leadeth you vnto repentaunce. Ye, after our hardnes, and hearts that can not repent, heape vnto your ſelues wrath, againſt the daie of wrath, and of the declaration of the Rom. 2. 4. 5.

iuſt iudgement of God. Repent therefore, vvhilſte it is yet called to day, and harden not your hearts, leaſt that you enter not into the reſt of God. For heerof be ye well aſſured, and beleeue ye this as ſtedfaſtly, as if ye had beene in heauen, and heard it ſpoken of God him ſelfe, that without the knowledge of the vvoorde, there is no ſaluation. For this hath the holie ſpirite of God ſet downe in moſt plaine woordes in the Scriptures. Faith is by hearing, and hearing by the vvoorde of God. As many therefore as haue care to haue Faith, and ſo conſequentlie to be ſaued, (for vvithout Faith there is no ſaluation,) muſt make cheefe accounts of the vvoord of God, by vvhich, faith commeth.

Rom. 10. 17.

Thus much haue I ſpokē to mooue the ruder & ignoraunt ſort: to be touched vvith ſome care, to ſhake of their former negligence, and to haue a vehement thyrſte, and longing deſire after the

the woord of God, vvhich may assure them of their certaine and vnmooueable saluation in Iesus Christ, a thing that euery Christian ought to be most carefull of, and most perfectlie instructed in. For vvhat shall it profit a man, though hee should vvinne the vvhole vvorld: if he lose his owne Soule? or vvhat shall a man giue for a recompence of his Soule? And albeit I nothing doubt, but such as feare god: wil be carefull often to excuse them selues in his holie vvoord, yet shall not this speach be altogeather impertinent, or vnprofitable vnto them: considering that in God his most deare Children, there are remayning and dwelling, manie infirmities and imperfections, so long as they are compassed about with this flesh, and therfore neede manie spurres and prickes to stirre them forwarde vnto their duties, vvhich according as their seuerall callinges are, in vvhich God hath placed them in: Math. 16. 26

are

are more or elſe leſſe in number, although the very leſt, if they be done in ſuch ſort as they ought to be, and as God looketh they ſhould be, wyll throughly occupy a chriſtiã man. And were there no more but this, that God requireth of euery one of his children, to be carefull of their own ſaluatiõ: yet heer out would eaſily appeere how neceſſary the reading of the word of God were, ſith that (as is before plainelie prooued) we can no other way attaine vnto the knowledge of ſaluation. But ſith that God looketh that we ſhoulde not be carefull alone of our owne ſaluation: but alſo ſo farre as in vs lyeth, of all thoſe of our charge and familie, euen for their ſakes alſo ought we the more diligentlie to employe our ſtudy vnto the woorde of God, that wee may be able out of the ſame, to teache them howe to feare the Lorde, leaſt that the blood of thoſe of our charges, vvhich periſh through our negligence

to

to inſtructe them, be required at our hand.

Heereof vvere the Fathers of the olde time, verie carefull, ſeeking in the hearts of their Children to plant Religion, and the feare of God in their youngeſt yeeres, that they alſo might taſte and ſmacke therof, in their hoare and graye heaires, and ſo likewiſe delyuer ouer the ſame vnto their poſterities, that by this meanes the Church of God might be from tyme to tyme, maintayned and encreaſed, vvhich did ſo long floriſh and proſper; as Parents continued in the performaunce of this godlie duetie, and then began by little and little, to grow to ruine and decay, as they vvexed vvearie to teache their families to feare the Lord.

Howe Adam firſt trauailed and laboured heerein, I meane in planting Religion in his houſe and Familie: maye appeare by the cuſtome of his ſonnes, in offering Sacrifice vnto the Lord. Gen. 4. 3. 4. Adam.

Lord. Many generations after him, Religion being at decaie: it was renued by the godlie trauaile and diligence of
Sheth. Sheth, which could not otherwise be, but by his training vp of those which
Gen.4.26. appertained vnto him, in the seruice of the Lord.

Noah. The like may be saidalso of Noah, in whose familie continued the true Religion, when as all the World besides was washed away with the flood.

Abraham. Abraham receiueth this commendation from God him selfe, that he knew
Gen.18.19. he would be carefull to teache his sonnes and household to keepe the wayes of the Lord. The little children in the newe Testament haue the woordes of the Psalme at their fingers ende, and haue learned aptlie to applie it vnto Christe, singing vnto him for his welcome into the Temple. Hosanna the
Math.21.15. sonne of Dauid, which prooueth their vertuous and godly education, as contrary wise, the rude Boyes mocking of the

the Prophet Eliah, calling him Balde pate, Balde pate, is a ſhrewde ſigne that they were but ill inſtructed, and were by two Beares torne all in peeces, for their labour, two and fortie of them. 2. King. 2. 23. 24.

Cornelius the chriſtian Captaine feareth God with all his houſhold, which being very great (as may be gathered by his place and calling) argueth great care in him to inſtruct them in Religion. Timothe from a Childe was brought vppe in the knowledge of the Scriptures, and vnderſtanding of the woord of God. 2. Tim. 3. 15.

If theſe examples ſhall be quarrelled at by wranglers & ianglars, crying out for the maintenaunce of their diſobedience, in not inſtructing their Families in the feare of the Lord; that examples prooue nothing, albeit in deede they ſay nothing, ſith that all the vertues of good men are in holie Scripture ſet downe to vs to follow, ſo farre as our ſeuerall places and callings require. I will, as well to ſtop

their

their mouthes, as to inſtruct the ſimpler ſort of the godlie, that for want of knowledge: haue hytherto neglected this moſt neceſſary duetie, prooue the ſame likewiſe by moſt plain & expres commaundements of the olde & new Teſtamēt, that whē as all men ſhall ſee that there is no one duty belonging to a Chriſtian man more plentifullie ſet downe in the whole Bible both by precepts commaūded, & by examples of the godly practized, then this of teaching our children and houſholdes to feare the Lord: they may knowe it to be a thing which God chieflie requireth, and a charge that they are bound eſpeciallie to performe.

Marke therefore what the Scripture
Deu.4.9. ſaith, cōcerning this duty. Take heede to thy ſelfe, & keep thy ſoule diligētly, that thou forget not the things which thine eyes haue ſeen, and that they depart not out of thine heart all the daies of thy life, but teach them thy ſonnes, and

and thy ſonnes ſonnes. Againe: Theſe woords which I commaund thee this day, ſhall be in thine heart. And thou ſhalt rehearſe them continuallie vnto thy Chyldren, and ſhalt talke of them when thou tarieſt in thine houſe, and as thou walkeſt by the way, and when thou lieſt downe, and when thou riſeſt vp. Againe: Therefore ſhall ye lay vp thoſe my woords in your heart, and in your ſoule and binde them for a ſigne vpon your hand, that they may be as a frontlet before your eyes. And you ſhall teach them your children, ſpeaking of them when thou ſitteſt in thy houſe, and when thou walkeſt by the way, and when thou lyeſt downe, and whē thou riſeſt vp, & thou ſhalt write them vpon the poſtes of thine houſe, & vpon thy gates, that your daies may be multiplied, and the dayes of your children in the lande which the Lord ſware to giue them, as long as the heauens are aboue the earth. Deu. 6. 6. 7. Deut 11. 18. 19. 20. 21.

Againe,

Againe, we reade in the Psalme, how GOD established a testimony in Iaacob, and ordained a Lawe in Israel, which he commaunded our Fathers, that they should teache their children, that the posteritie might knowe it and the children, which should be borne, should stand vp, and declare it to their childrē; that they might set their hope on God, and not forget the workes of God, but keepe his commaūdements. Againe, in the new Testament. Ye fathers, prouoke not your children to wrath but bring them vp in instructiō and information of the Lord. These places are suffycient to prooue that which I haue taken in hand, namelie, that it lieth euery man vpon, to traine vp those which are his; in the feare of the Lord, & in the principles of Christian religion. VVherfore letting passe reasons also, which might be alleadged to perswade the same, hauing elsewhere at large handled this argument

Ephe. 6. 4.

of

of the which there can neuer be sayd to much, I am most earnestly in the bowels of Iesus Christe, to exhorte all those into whose handes this my simple labour & trauaile shall come: that they would diligentlie consider of this necessary point, remembring alwayes that they haue to deale with God, and not with man, vvho wil oneday call them vnto a straight accountes how faithfullie they haue executed this most profitable duety, vvhen as no manner of excuse shall be admitted, for leauing vndone of the same. Let vs therfore with speed frame our selues to teach our Children and seruaunts euerie day somewhat of the feare of the Lord, out of his holie woorde, with hartie prayer vnto God the giuer of all wisedome, to blesse our labours to the glorie of his name, & edifying of their soules whome we are by duetie to instruct, and teach. If there shall be in our

houses and familie, any scoffing and scorning Ishmaell, vvhich him selfe disdaineth to learne, and iesteth and flouteth at those which doo learne: Let that slauish Sonne of the bond-maid Hagar be turned out of doores, that by his example, others be not corrupted. God hath made vs Lords and Kinges ouer our owne Houses, vvherfore concerning the gouernement of our priuate charges let ther be remaining in vs that same good
Psalm.101. purpose, vvhich some time was in the godlie King Dauid, to reforme his house, that is let vs not suffer to rest within our walles, any slaunderer, any proude person, or man of an high heart, no deceytfull person, no liar, no wicked body, but let our eies be vppon those which are faithfull, that they may dwell with vs, & that those which walke in a perfect waie,
Psalm.15.4. may serue vs, let a vile person be cõtemned in our eyes, but let vs honor them

them which feare the Lord. Such as theſe, if we ſhal retaine (& ſuch only and no other, if he may know them: ought a true chriſtian to retaine) we ſhal find them willing to learne ſuch godlie leſſons, as for their inſtructiō we are by duety bound to teach vnto them, that God in our families may be honoured, and we carie alwayes vvith vs, the teſtimonie of a good conſcience, in that, to our power we haue trauailed to bring thoſe vnder our regiment ſincerely & vnfeinedly to feare the Lord. And heerin to further the godlie careſulneſſe of God his children. VVherby they might with more eaſines teach their families, the principles of chriſtian religion: haue diuers learned men (as well of our own coūtry, as others) written verie many profitable Catechiſmes, or Inſtructions, in vvhich they haue framed them ſelues according to the capacitie, of the ſimpler ſort, ſhortly

and plainly to ſet downe the chiefeſt pointes of Chriſtian doctrine, to the great benefite and profite, no doubt, of our houſes and Families, if wee woulde as carefullie and painefullie teach them: as they haue godly and dilligentlie vvritten them, the which I hope as many as ſhall throughlie vveigh and ponder the things before written (how ſoeuer in time paſt hitherto they haue foreſlowed it) they will heereafter labour to doo. And to the ende the way may ſeeme the more eaſier, and others vvhome it concerneth (I meane Parentes and houſeholders) the more vvilling to put in practiſe, vvhich they ſhall ſee gathered vnto their hand: I haue ſet down in this Catechiſme folowing, godly and faithfully written, by two zealous and learned Preachers, the one being at reſt vvith God, and the other yet liuing, the prooues of the Scripture, vnder the aunſweres vnto

euerie

euerie Queſtion, according as they vvere noted in the Margin, that togethervvith the Principles & cheefe points of doctrine, the godlie alſo in one ſight and view may haue the teſtimonie of the woord to confyrme the ſame, that the aduerſaries mouthes maie be ſtopped, vvhen as they ſhall not be able to gainſay the doctrine, vvhich they ſhal ſee confirmed by ſo manifeſt witneſſe of the word, and the godlie themſelues haue ſtore of ſentences of Scripture to acquaint the tender mindes of their ſonnes, & children vvithall. This my trauaile (ſuch as it is) I Dedicate and offer particularlie vnto your vvorſhip, for a new yeeres gift, vnto vvhome (in the Lord) I am many vvaies greatly beholding, and I preſent it togethet vvith you, vnto all God his children generallie, that are in deed true Cornelians, that is to ſaie, haue a lōging deſire to haue (not only themſelues)

but also their vvhole Families, to serue and feare the Loide, nothing doubting but that you for your part according to the true zeale vvhich you haue vnto God his trueth (the vvhich I praie to be dailie more and more increased in you) will be careful to traine vp your Families in the knowledge of God his Religion, vvhich dutie you know so often and earnest by God him selfe to be commaunded. The booke I doubt not, shalbe the more welcome vnto you, for that it was first published by two of God his deare children, of the which the one not many yeeres since departed, vvas a familliar freend of yours, & the other of the harty good vvill that you beare vnto all godlie labourers in Christe his vineyarde, beeing a faithfull and painfull workman, at this daie in his Harueſt, you can not but also intirelie looue. Giue mee leaue therefore I praie you, in

their

their names to Dedicate this booke vnto you, vvhose pains and trauaile hath been most therein, may labour stretching no further heerein, then to the vvriting out of the places of scripture by them noted to my hād, the vvhith notwithstanding I humblie requeste your VVorship to take in good parte, as an vnfeined token of dutifull good vvill and thankfulnes, vnto such time as God shal giue occasion, that I may present you with some gift of mine own, whom I praie long to blesse and preserue you and all yours, in all good and godlie exercises. From Tunbridge this first of Ianuarie.

1580.

Your worships in the Lord,

much bounden and to be commaunded, Iohn Stockwood.

¶ To the godly Christian Reader.

THe Author of the Epistle vnto the Hebrewes, Hebr.5.12.
earnestly rebuketh the dulnesse and ignorance of the people of the Iewes vnto whome he writeth, for that whereas concerning the time, they ought to haue beene Teachers: yet they needed againe to be taught the first principles of the word of God, and were become such as had neede of Milke, and not of strong meate. The like fault findeth Paule with the Corinthians, to 1.Cor.3.1.2.
whom he reporteth, that he could not wright as vnto spirituall men, but as vnto carnall, euen as vnto babes in Christe, and therefore sayth: that he gaue them Milke to drinke, and not meate, because they were not able to beare it. I woulde the state of our tymes (most gentle Christian Reader) were not subiect to the like, or rather farre greater reprehension, that leauing the doctrine of the beginning of Christe, wee might be led forward vnto perfection, not laying againe the Hebr.6.1.3.
foundation of repentance, from dead workes, and of faith towards God, of the doctrine of Baptisme, and laying on of handes, and of the resurrection from the dead, and of eternall

nall iudgement, as the forenamed writer vnto the Hebrewes in his Epistle speaketh.

But alas our great ignorance of the verie first pointes of faith, and easiest principles of Christian religion, reigning almoste in euerie man: proclaimeth our case to be so far worse then theirs, as this euill hath crepen further, and taken place in the more chefer and higher members of our Church. For albeit in that age there dwelled in the common sorte some ignorance, euen of the moste plainest matters of doctrine: yet, neither can I finde by reading, neither by any likely coniecture gather, that ther were then any Ministers so simple: that they neede to learne the first grounde of Religion, which notwithstanding, our Church hath too lamentable experience of. It is not therefore much to be meruailed at, if in the rude and simple multitude, there be found so grose ignorance, when as those which occupie the rowmes of Teachers: must themselues be driuen to learne Catechismes, who if they had liued in the primatiue age, shoulde haue beene so faire off from climing to the highest functions in the Church, that till they had learned perfectlie their Catechisme: they should haue gone scarce any further then the Church Porch. And as there hath been good order taken for the bringing of such ignorant persons (the verie blottes and staines of the

Mini-

Miniſterie) to further knowledge, that they ſhould learne the Catechiſme of that worthy and godlie learned man, our own Countreiman: ſo I would wiſh, that ſith for their groſſe ignorannce they cannot be removed, the which (notwithſtanding they ought for to be) they might be called togeather with their ignorannt ſheep, to a more ſtreight and diligent accounts and reckoning, howe they haue profyted, and that according to their negligence: they might be ſharplie and ſeuerelie cenſured, which thing vntill it be more duelie executed: there is in many but ſmall hope, to growe to any commendable Chriſtian knowledge. For as that Schoolemaiſter which ſtyll commaundeth his ſcholers, ſaying: learne this, learne this, learne this, and neuer calleth to accounntes howe it is learned, maye aſſure him ſelfe that his Schollers will haue but a ſlender regard to be perfect in that which he commaunded, becauſe they hope it will neuer be required at their handes: euen ſo it fareth with theſe ignorannt Miniſters, and they are as blinde flocks, that they ſtyll remaine in their thicke darkneſſe of ignorannce, in Articles of ſalnation, becauſe they thinke they ſhall neuer be examined how they haue profited.

Great paines hath beene taken by ſundrie godlie men of our Countrey, to wright neceſſarie Inſtructions, in the grounds of Religion

ligion, for the edifying of the simple, but alas, howe small is the number of those which trauaile to teache their Families the same? Those fewe also that takes paine this way, beeing so scorned and contempned of others: that it causeth them many tymes according to the infirmity which reigneth in man, that shoulde not be, to be readie to giue ouer all. But let it not at all (gentle Reader) discourage thee, though thou be laughed at, and mocked of the wicked worldlings for doing thy duetie: God hath commaunded thee in many places to Catechise and Instruct those of thy charge in the knowledge of his worde (as I haue plentifully proued in the preface before going, and largelie also else where) be not thou therefore ashamed to performe
Math. 10. 33. this because of men. For those which in regarde of men be ashamed of Christe, or of any duetie which he hath commaunded: he will likewise deny them before his father in heauen. Many be the perswasions that partlie an home enimie, which thou fosterest daylie in thine owne bosome (I meane thine owne corrupt flesh) partlie the wicked and beine worlde, partly thine old sworne aduersary the Deuill, both can and will vse vnto thee, to cause thee to forebeare this profytable and necessary duety: but in this respect (on God his behalfe) I praye thee to imitate the deafe Adder, stop thine eares, that thou heare not the voice of these Charmers, charme they ne-

uer

ner so wisely. The great ignorance of Gods his word, which ouerfloweth almost in euery Familie, argueth the necessitie of Catechising, the commaundements of God bindeth to the doing of it, and the practising of it amongst thy Familie in the feare of the Lord, will after a little triall, bring such cõmoditie with it, by the profiting of thy household in the foundations of true godlines to thy great comfort, if thou be a right Cornelian, that is, one that hast a longing desire to feare the Lorde, with all those of thy charge, that it shall neuer a whit greeue or repent thee to go daylie forward in this most Christian exercise. Dispayre not of seeing the verie meanest vnder thy gouernement to reape by thy trauaile this way some knowledge. For it were not hard to bring examples out of both verie worshipfull, and also godlie Knightes, and Gentlemens houses, where, by this daylie and dilligent custome of teaching their Families, the principles of Religion, the seelie Shepheards, and simple Kitchin Boyes, and Maydens, haue beene brought to be able to giue a reasonable accounts of their Faith. What a Spurre therefore ought this to be to pricke forward those that haue the charge by profession, to teache and instructe youth, and haue also choise of ripe and toward wits to traine them vp in their youth by dilligent Catechising in the nourture and information of the Lorde, which matter albeit it be

verie

very well by Lawes and ordinances prouided for, yet I feare me it is of many Schole-maisters but slenderly regarded. Wherefore I would wish that it were made a Statute for all Teachers of youth, that they might be bound to instruct them in the knowledge of God, as wel as in other learning, accordingly as it is verie godlie in expresse wordes set downe in one of the Statutes of the Schole of Tunbridge, which I thinke not amisse here to set downe, as well that it maye appeare what care the worshipful founder and gouernors of that Schole had, and also haue for the godlie bringing vp of youth: as also that the example maye be as a good president to moue all other which haue the oversight and charge of Scholes, vnto the like Christian care and forwardnesse. These therefore are the wordes of the Statute: I will that the Scholemaister be such a one as shall be found to haue right vnderstanding of God his true Religion, nowe set foorth by publique authoritie. VVhervnto he shall stire and moue his Schollets. And also shall prescribe to them such sentences of holy Scripture, as shall be moste expedient to induce them vnto godlynesse: which thing although they haue no Statute, I praye God to graunt vnto all Scholemaisters of conscience for to do. But to returne againe vnto thée (gentle Reader) for the easing of thy paines, I haue entred vpon the labours of others, not doubting in this

this respect of their pardon and lyking, and haue set downe in this Catechisme following the prowes of the Scripture vnder the Answer vnto euerie Question, according as I found them noted in the margin, not that I would condempne the godlie trauailes of others in this kinde, or propounde this as a rule whereunto others should be bound: but that it might be an helpe vnto thee in the priuate instructing of thine houshoulde, that together with the doctrine they might without any great paine, haue also the prowes of the woorde, for the same, which if by vsing thou finde beneficial for the edifying of thy charge: giue God the prayse and glorie, who moueth godlie men daylie to trauayle for the profyte of his Church, praying him continuallie to increase their number.

(***)

Thy poore Brother in Christe, Iohn Stockwood.

A neceſsarie Catechiſme,

contayning a declaration of the *true vvaie to life euerlasting. VVith the* prooues of the holy Scripture, for euery point of the same. Very méete to be knowne of euery one, before they be admitted to the Lordes Supper.

Queſtion.

WHat is the cheefest thing, which euerie one ought to be most carefull of, as long as they liue?

Aunſwer.

Euery one ought to be moſt careful of theſe two poyntes:

Firſt and cheeflie, howe we can be ſaued in the (a) daye of iudgement, before Gods iudgement ſeate, and ſo (b) come to lyfe euerlasting.

Secondlie, howe to (c) lyue according to Gods holie wyll, during our lyfe. In which two pointes wholie ſtandeth the glory of God, ſo much as of man ought to be ſought for.

Two thinges to be ſought for of an Chriſtiane.

Proues out of the woord of God.

a

If the soule be so precious a thing, then ought wee to haue a speciall care for the saluation of it.

For what shall it profite a man, though he shoulde winne the whole worlde, if he lose his owne soule? Or what shall a man giue for recompece of his soule? Math. 16. ver. 26.

Receyuing the ende of your faith, euen the saluation of your soules. 1. Pet. 1. ver. 9.

b

We must be carefull to seeke the kingdom of God, which is lyfe euerlasting, and shalbe giuen to as many as shall be saued in the day of iudgement.

But seeke you first the kingdome of God, and his righteousnesse, and all these thinges shall be ministred vnto you. Math. 6. ver. 33.

Then shall the King say vnto them on his right hand: Come ye blessed of my Father, inherite ye the kingdome prepared for you, from the foundations of the worlde. Math. 25. ver. 34.

We must leade our lyues according to the

c

That we being deliuered out of the handes of our enimies, should serue him without feare, in holynesse and righte-

righteouſneſſe al the daies of our life. Luke.1.ver.74 75.

Will of God reuealed in his word.

As he hath choſen vs in him, before the foundation of the world, that we ſhould be holie, and without blame before him in loue. Ephe 1.4.

For we are his workmanſhip created in Chriſt Jeſus vnto good works, which God hath ordayned, that wee ſhould walke in them. Ephe.2.10.

But as he which hath called you, is holy, ſo be ye holy in all maner of conuerſation. 1.Pet.1.15.

Queſtion.

Howe can we know this, how we are diſcharged before Gods iudgement ſeat?

Aunſwer.

Howe to knowe how wee be diſcharged before the iudgement ſeat of God.

We can neuer know how we be diſcharged before the iudgement ſeate of God, vntyll ſuch tyme as we knowe our owne (a) miſerable eſtate, by reaſon of the greatnes of our ſinnes, and the horrible puniſhment which wee deſerue for them.

Prooues out of the woord of God.

a

We muſt firſt knowe our ſelues to be ſicke, before wee can ſeeke to the phiſitiō: wee muſt firſt feele the burden of our ſinnes, before wee cā haue care to haue them diſcharged.

Now when Jeſus heard it, he ſayd vnto them: The whole neede not a Phiſition, but they that are ſicke. Math. 9. 12.

But goe ye, and learne what this is, I will haue mercy and not Sacrifice: for I am not come to call the righteous, but the ſinners to repentaunce. Math. 9. 13.

This is a true ſaying, and by all meanes worthy to be receyued, that Chriſte Jeſus came into the world to ſaue ſinners, of which I am chéefe. 1. Tim. 1. 15.

Come vnto mée, all ye that are weary and laden, and I wil eaſe you. Math. 11. 28.

Queſtion.

Howe dooſt thou knowe the greatneſſe of thy ſinne, and the horrible punishment due to the ſame?

Where wee maye learne the greatneſſe of our ſinnes.

Aunſwer.

The greatneſſe of my ſinne, and the horrible punishment therof, I know by the (a) law of God, (b) rightly vnderſtode:

derstode: the sum wherof is contayned in the ten commaundements.

Prooues out of the woorde of God.

a

Therefore, by the workes of the lawe, shall no flesh be iustified in his syght: for by the lawe commeth the knowledge of sinne. Rom. 3. 20.

By the law, we attayne to the true knowledge of our sinne.

What shall we saye then? Is the law sinne? God forbid. Nay, I knewe not sinne, but by the lawe: for I had not knowne lust, except the lawe had sayd: Thou shalt not lust. Rom. 7. 7.

But sinne toke an occasion by the commaũdement, and wrought in me all mãner of concupiscence: for without the lawe, sinne is dead. Rom. 7. 8.

For I once was a liue without the lawe: but when the commaũdement came, sinne reuiued. Rom. 7. 9.

But I died: and the same cõmaundement, which was ordayned vnto lyfe, was founde to be vnto me vnto death. Rom. 7. 10.

For sinne toke occasion by the cõ-

maundement, and deceaued mé, and thereby ſlewe mé. Rom. 7. 11.

Wherefore the lawe is holy, & the commaũdement is holy and iuſt, and good. &c. Rom. 7. 12. &c.

Moreouer the lawe entred therupon, that the offence ſhould abounde: neuertheleſſe, where ſinne abounded, there grace abounded much more. Rom. 5. 20.

Wherefore then ſerueth the lawe? It was added becauſe of tranſgreſſion. &c. Galat. 3. 19.

b

For I once was alyue without the lawe: but when the commaũdement came, ſinne reuiued. Rom. 7. 9.

Queſtion.

Rehearſe the ten commaundementes?

Aunſwer.

GOD ſpake all theſe wordes, and ſayde: I am the Lorde thy God, which brought thée out of the lande of Egipt, out of the houſe of bondage.

1 Thou ſhalt haue none other Gods but me.

2 Thou

2 Thou ſhalt not make to thy ſelfe any grauen Image, nor the lykenes of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth, thou ſhalt not bowe down to them nor worſhip them: for I the Lord thy God am a ielious God, and viſit the ſins of the fathers vpon the children, vnto the third & fourth generatiō of them that hate me. And ſhew mercy vnto thouſāds, in thē that loue me, & keepe my cōmaūdements.

3 Thou ſhalt not take the name of the Lord thy God in vaine: For the Lord will not hold him guiltles that taketh his name in vaine.

4 Remember thou keep holy the Sabaoth day: Six dayes ſhalt thou labor & do all that thou haſt to do. But the ſeuēth day is the Sabaoth of the Lord thy God: In it thou ſhalt do no maner of worke, thou & thy ſonne, and thy daughter, thy mā ſeruant, & thy maid ſeruant, thy cattel, & the ſtranger that is within thy gates. For in ſixe dayes the Lord made heauen and earth, the

ſea & all that in them is, & reſted the ſeuenth day: wherfore the Lord bleſſed the ſeuenth day, and halowed it.

5 Honour thy Father and thy Mother, that thy dayes may be long in the lande, which the Lorde thy God giueth thee.

6 Thou shalt doo no murther.

7 Thou shalt not commit adultrie.

8 Thou shalt not ſteale.

9 Thou shalt not beare falſe witneſſe againſt thy neighbour.

10. Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbors wife, nor his man ſeruant, nor his mayde, nor his Oxe, nor his Aſſe, nor any thing that is his.

Queſtion.

What is the firſt commaundement?

Aunſwer.

1 Thou ſhalt haue none other Gods but me.

Queſtion.

What is the meaning of this commaundement?

Aunſwer.

The

The Lord God ſtraightly chargeth vs in this firſt commaũdement, that we worſhip God alone, which worſhip ſtandeth in fowre points. Firſt, that we (a) loue God aboue all. Secondlie, that we (b) feare God aboue all. Thirdly, that we make our prayers to (c) none, but to God. Fourthly, that we (d) acknowledge God alone to be the guider, and gouernour of all things: (e) of whom we receiue all the benefites that we haue, and therefore that (f) we truſt and ſtaye vpon him alone.

Foure thinges commaũded in this precept.

1
2
3
4

Prooues out of the woord of God.

a

He that loueth Father or Mother, more then mee, is not worthy of mee. And he that loueth Sõne or Daughter, more then mee, is not worthy of mee. Math. 10. 37.

We muſt ſet the loue of God before all thinges, be they neuer ſo deare vnto vs.

But the things which were vauntage vnto mee, the ſame I coumpted loſſe for Chriſtes ſake. Philip. 3. 7.

Yea, doubtleſſe I thinke all thinges but

but loſſe, for the excellent knowledge ſake of Chriſte Jeſus my Lorde, for whome I haue counpted all thinges loſſe, and do iudge them to be dunge, that I might winne Chriſte. Phi.3.8.

b

God muſt be feared aboue all.

A ſonne honoureth his Father, and a ſeruaunt his Maiſter: If then I be a Father, where is mine honour? If I be a maiſter, where is my feare, ſayth the Lord God of hoſtes vnto you, O Prieſtes that deſpiſe my name? And ye ſaye, wherin haue we deſpiſed thy name. Mala.1.6.

Feare ye not them which kyll the body, but are not able to kil the ſoule: but rather feare him, which is able to deſtroy bothe body and ſoule in hell. Math.10.28.

c

The Lorde is only to be called vpon.

Who ſoeuer ſhall call vpō the name of the Lord, ſhalbe ſaued. Rom.10.13.

d

God gouerneth and ruleth all thinges.

Whatſoeuer pleaſed the Lord, that dyd he in heauen and in earth, in the ſea, and in all the depth. Pſa.135.6.

The

The eyes of all wayte vppon thée, and thou giuest them meate in due season. Psa.145.15.

But our God is in heauen, he doth what soeuer he will. Psal.115.3.

e

Euerie good giuing, & euery perfite gift is from aboue, & commeth downe from the Father of lyghts. Ia.1.17.

We haue all good things from God.

f

Thus sayth the Lord, cursed be the man that trusteth in man, & maketh flesh his arme, and withdraweth his heart from the Lord. Iere.17.5.

Wo be vnto them that goe downe into Egipt for helpe, and staye vpon horses, and trust in Charets, because they are many: and in horsemen, because they be verie strong, but they looke not vnto the holy one of Israel, nor seeke vnto the Lord. Esa.31.1.

Our trust and staye must be only in God.

For because thou hast trusted in thy workes, & in thy treasures: thou shalt also be take, and Chamos shall goe for thée into captiuitie with his Priests, and his Princes together. Ier.48.7.

Question.

Queſtion.

VVhat is the ſeconde commaundement?

Aunſwer.

2 Thou ſhalt not make to thy ſelfe any grauen Image, nor the likeneſſe of any thing that is in heauē aboue. &c.

Queſtion.

VVhat is the meaning of this commaundement?

Aunſwer.

Three things contayned in this precept.

In this ſeconde commaundement, be contayned three thinges.

First, that we ſhould not (a) thinke God to be like eyther man or womā, or any other thing, & therfore that we make no Image of God in any caſe.

1

Secondly, that we make no Image of any other thing, eyther to (b) worſhip the Image it ſelfe, eyther God, Saint, or Angell by the Image: neyther yet to this ende, to be the (c) better put in minde of God by ẏ Image.

2

Thirdly, that we worſhip not God in any other (d) outward worſhip, according to our owne fantaſies, but (e) as God cōmaundeth vs in his worde.

3

Prooues

Prooues out of the woorde of God.

a

Take therfore good hæde vnto your ſelues: for ye ſawe no Image in the daye that the Lord ſpake vnto you in Horeb, out of the middes of the fyre. Deu. 4. 15.

God is like neither man nor woman nor any other thing, and therfore wee muſt make no Image of God in any caſe.

That ye corrupt not your ſelues, & make you a grauen Image, or repreſentation of any figure: whether it be likeneſſe of male or female. Deu. 4. 16.

The lykeneſſe of any beaſt that is on earth, or the likeneſſe of any fethered fowle that flieth in the ayre. 17.

Or the lykeneſſe of any thing that cræpeth on the earth, or the lykeneſſe of any Fiſh that is in the waters beneath the earth. 18. &c.

For aſmuch then as we are ỹ generation of God, we ought not to think that the Godhead is like vnto golde, or ſiluer, or ſtone grauen by arte, and the inuention of man. Act. 17. 29.

No man hath ſeen God at any time: the onely begotten ſonne, which is in the

the boſome of the Father, he hath declared him. Iohn.1.18.

Who onely hath immortality, and dwelleth in the light that none cã attaine vnto, whome neuer man ſawe, neither cã ſee, vnto whome be honor & power euerlaſting. *Amen*. 1.Tim.6.16.

No man hath ſeen God at any time. If we loue one an other, God dwelleth in vs, and his loue is perfect in vs. Iohn.1.4.12.

To whome then will ye liken God: or what ſimilitude will ye ſet vp vnto him? Eſa.40.18.

To whome now will ye lyken me, that I ſhoulde be lyke him, ſayth the holie one? Eſa.40.25.

To whome will ye make me like, or make me equall, or compare me, that I ſhould be like him. Eſa.46.5.

b

We muſt make no manner of Image to worſhip.

Ye ſhall make you none Idols, nor grauen Image, neither reare you vp any piller, neither ſhall you ſet any Image of ſtone in your land, to bow e downe to it: for I am the Lord your God. Leui.26.1.

But

But ye shal ouerthrow their Altars, and breake their Images in peces, & cut downe their groues Exo.31.34.

(For thou shalt bow downe to no other god, because ỹ Lord, whose name is ielous, is a ielous God.) Exo.34.14

Least thou make a compact with the inhabitauntes of the lande, and when they go a whoring after their Gods, some man call thee, and thou eate of his sacrifice. Exo.34.15.

Take heede vnto your selues, least ye forget the couenaunt of the Lorde your God, which he made with you, & least you make you any grauē image, or likenesse of any thing, as the Lord thy God hath charged thee. Deu.4.23.

Confounded be all they ỹ serue grauen Images, & that glorie in Idols: worship him all ye Gods. Psa.97.7.

They serued their Idols, which turned to their ruine. Psa.106.36.

None considereth in his heart, neyther is there knowledge nor vnderstanding to saye, shall I bowe to the stocke of a tree. Esa.44.19

Be

Be it knowne to thée, O king, that we will not ſerue thy gods, nor worſhippe the golden Image which thou haſt ſet vp. Dan. 3. 18.

c

Idolles are lyes and vanitie, and therefore are not to be made, to put vs in remẽbraunce of God.

What profiteth the Image? for the maker therof hath made it an Image and a teacher of lyes, though he that made it, truſt there in, when he maketh dumbe Idols. Abac. 2. 18.

But altogeather they dote, and are fooliſhe: for the ſtocke is a doctrine of vanitie. Ierem. 10. 8.

Euery founder is confounded by the grauen Image: for his melting is but falſehood, and there is no breath there in. Ierem. 10. 14.

They are vanitie, and the worke of errors: in the time of their viſitation they ſhall periſh. Iere. 10. 15.

The portion of Iacob is not like thẽ, for he is the maker of all things, & Iſraell is the rod of his inheritance: the Lord of hoſts is his name. Iere. 10. 16.

d

God is to be worſhipped.

But the howre commeth, and now is

is, when the true worshippers shall worshippe the father in spirit & trueth: for the Father requireth euen such to worshippe him. Iohn.4.23. ped in spirit and trueth, and not according to our fantasie.

God is a spirit, and they that worshippe him, must worshippe him in spirite and trueth. Iohn.4.24.

But in vaine they worshippe me, teaching for doctrines, mens precepte. Math.15.9.

Therfore the Lord sayde: Because this people come nere vnto me with their mouth: and honour me with their lyppes, but haue remoued their heart farre from me, and their feare towarde me, was taught by the precepts of men. Esa.29.13.

Therfore, beholde, I wil againe do a meruaylous worke in these people, euen a meruaylous worke, & a wonder: for the wisedome of their wisemen shall perish, and the vnderstanding of their prudent men shalbe hid. Esai.29.14.

c

Therfore, whatsoeuer I commaũd you, God is to be worshippe-

ped onely in such sort as him seiſe in his worde commaundeth.

you, take heede you dw it: thou shalt put nothing thereto, nor take ought therefrom. Deu.12.32.

Take heede therfore, that ye dw as the Lord your God hath cõmaunded you: turne not a side to ẏ rigrt hand, nor to the left. Deu.5.32.

But walk in all the wayes which ẏ Lord your God hath cõmaunded you, that ye may liue, and that it may goe wel with you, and that you may prolong your dayes in the land which ye shall possesse. Deu.5.33.

Euery word of God is pure: he is a shælde to those that trust in him. Pro.30.5.

Put nothing vnto his words, least he reprowe thæ, and thou be founde a lyar. Pro.30.6.

Only be thou strong, & of a most valiant corage, that thou mayst obserue and do according to all the law which Moses my seruaunt hath commaunded thæ: Thou shalt not turne away from it to the right hande, nor to the left, that thou mayst prosper whether soeuer

soeuer thou goest. Iosu. 1.7.

For I protest vnto euerie man that heareth the wordes of the Prophetie of this booke: if any man shal adde vnto these thinges, God shall adde vnto him the plagues that are written in this booke. Apo. 22.18.

And if any man shall diminisshe of the wordes of the booke of this Prophecie, God shall take away his part out of the booke of lyfe, and out of the holie Cittie, and from those thinges whiche are wrytten in this booke. Apo. 22. 19.

Question.

What is the third commaundement?

Aunswer.

3 Thou shalt not take the name of the Lord thy God in vaine, &c.

Question.

What is the meaning of this commaundement?

Aunswer.

God chargeth vs in this third commaundement, these three thinges. Three thinges to be obserued in this precept.

First, that we vse with (a) most

bie reuerence the name of God, when ſo euer wée eyther ſpeake or thinke vpon him.

2 Secondly, that we neuer blaſpheme the name of God, by (b) Coniuring, Witcherafte, Sorcery, or Charming, or any ſuch lyke: neyther by curſing nor banning.

3 Thirdly, that we neuer (c) ſweare by the name of God in our common talke, although the matter be neuer ſo true: But onely where the (d) glorie of God is ſought: or the ſaluation of our Brethren: (e) or alſo before a Magiſtrate in witneſſing the trueth, when we are thervnto lawfully called. In which cauſes we muſt (f) only ſweare by the name of God. But as for (g) Saintes, Angelles, (h) Maſſe, Booke, Croſſe, Palle, or any other thing, we ought in no caſe by them to ſweare.

Prooues out of the woord of God.

a

We muſt with great

If thou wilt not kéepe and doe all the

the woordes of this Lawe, that are written in this Booke, and feare this glorious and fearefull name, THE LORD THY GOD. Deu.28.58.

reuerence & feare, vse the name of God.

Then the Lord will make thy plagues wonderfull, and the plagues of thy séede, euen great plagues and of long continuaunce, and sore diseases, and of long duraunce. Deu.28.59.

O Lord our Lord, howe excellent is thy name in all the worlde? which hast set thy glorie aboue the heauens. Psal.8.1.

There is none lyke vnto thée, O Lorde: thou art great, and thy name is great in power. Iere.10.6.

Now therfore our God, we thanke thée, and prayse thy glorious Name. 1.Chro.29.13.

b

Let none be found among you, that maketh his sonne or his daughter to goe through the fire, or ẏ vseth witchcrafte, or a regarder of times, or a marker of the flying of Fowles, or a Sorcerer. Deu.18.10.

The name of God is abused by coniuring, witchcrafte, cursing, bãning, blasspheming, & such lyke.

Or a charmer, or that counsayleth with spirites, or a southsayer, or that asketh counsel of the dead. Deu. 18. 11.

For al ỳ do such things are abhomination vnto ỳ Lord, & because of these abominatiõs, thy Lord thy God doth cast them out before thée. Deu. 18. 12.

And when they shall say vnto you: Enquire of them which haue a spirit of diuinatiõ, and at the Southsayers which whisper & murmure: Should not a people enquyre at theyr Gods: from the liuing to the dead? Esa. 8. 19.

But these two things shall come to thée suddenlie on one daye, the losse of children and widowhead: they shall come vpon thée in their perfection, for the multitude of thy diuinations, and for the great abundaunce of thine inchauntments. Esa. 47. 9.

And I wyll come neare to you to iudgement, & I wil be a swift witnes against the Southsayers, and against ỳ adulterous, and against false swearers, & against thos that wrongfullie keepe backe the hirelings wages, and

vexe

vere ẏ widdow, & the fatherlesse, and oppresse ẏ straūger: and feare not me, sayth the Lord of hoastes. Mala. 3.5.

Thē certain of ẏ vagabōūd Jewes, *Exorcistes*, toke in hand to name ouer thē which had euyl spirits, ẏ name of ẏ lord Jesus, saying: we adiure you by Jesus whom Paul preacheth Ac. 19.13

And the man in whom the euyl spirite was, ran on them, and ouercame them, and preuailed against them, so that they fled out of that house, naked and wounded. Acts. 19.16.

Moreouer, the works of ẏ flesshe are manifest, which are adulterie, fornicatiō, vncleanes, wātonnes. Gal. 5.19.

Idolatry, witchcraft, hatred, debate, emulations, wrath, contencions, seditions, heresies. Gal. 5. 20.

Enuie, murthers, dronkennes, gluttony, and such like, wherof I tell you before, as I also haue told you before, ẏ they which do such things, shal not inherite the kingdom of God. Ga. 5. 21

c

But I saye vnto you, sweare not at

in our common talke.

at all, neyther by heauen, for it is the throne of God. Math. 5. 34.

Nor yet by the earth, for it is his footstole: neither by Ierusalem, for it is ẏ Cittie of the great king. Mat. 5. 35

Neither shalt thou sweare by thine head, because thou cãst not make one heaire white or blacke. Math. 5. 36.

But let your communication be, yea, yea: Nay, nay. For whatsoeuer is more then these, commeth of euill. Math. 5. 37.

But before all things, my brethren, sweare not, neither by heauen, nor by earth, nor by any oathe: but let your yea, be yea: and your nay, nay, least ye fall into condempnation. Iam. 5. 12.

d

We maye sweare whẽ God maye be glorifyed by our oath.

Nowe therfore, I pray you sweare vnto me by the Lord, that as I haue shewed you mercy, ye will also shew mercie vnto my Fathers house, and giue me a true token. Iosu. 3. 12.

Now I call God to record vnto my soule, that to spare you, I came not as yet to *Corinthus*. 2. Cor. 1. 23.

The

The God, euen the Father of our Lord Iesus Christe, which is blessed for euermore, knoweth that I lie not. 2. Cor. 11. 31.

Nowe the thinges which I write vnto you, beholde, I witnesse before God, that I lye not. Gala. 1 20.

e

If a man deliuer vnto his neighbor to keepe, Asse, or Oxe, or Sheepe, or any beast, and it dye, or be hurt, or taken awaye by enimies, and no man see it. Exo. 22. 10.

We maye sweare beeing lawfullie called by the Magistrate.

An oathe of the Lorde shall be betweene them twaine, that he hath not put his hand to his neighbors good, & the owner of it shall take ỹ oath, and he shall not make it good. Exo. 22. 11.

f

Thou shalt feare the Lord thy God and serue him, and shalt sweare by his name. Deu. 6. 13.

When we sweare, we must sweare onelie by the name of God.

Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and shalt sweare by his name. Deu. 10. 20.

Now,

g

Now, I call God to witnes againſt my ſoule, that to ſpare you, I came not as yet to *Corinthus*. 2. Cor. 1. 23.

h

a We muſt ſweare by no Saint, nor Angell, nor any creature.

Howe ſhould I ſpare thée for this: Thy children haue forſaken mee, and ſworne by them that are no Gods: though I fed them to the full, yet they committed adulterie, and aſſembled them ſelues by cõpanies, in the harlots houſes. Iere. 57.

And if they wil learne the wayes of my people, to ſweare by my name (ẏ lord liueth, as they taught my people to ſweare by Baal) then ſhall they be built in ẏ mids of my people. Ier. 12. 16

But if they wyl not obey, then wyl I vtterly pluck vp and deſtroye that Nation, ſayth the Lord. Ier. 12. 17.

They that ſweare by the ſin of *Samaria*, and that ſay, thy God, O Dan, lyueth, and the manner of *Beer-ſheba* lyueth, euen they fall, and neuer ryſe vp againe. Amos. 8. 14.

I will alſo ſtretch out my hand vpõ Iudah,

Iudah, and vpon all the inhabitaunts of Ieruſalem, and I will cutte off the remnant of Baall from this place, and the name of the Chemarius with the Prieſtes. Soph.1.4.

And them that worſhip the hoaſt of heauen vppon the houſe toppes, and them that worſhip and ſweare by the Lord, and by Malcham. Soph.1.5.

Queſtion.

What is the fourth commaundement?

Aunſwer.

4 Remember thou keepe holie the Sabaoth day, &c.

Queſtion.

What is the meaning of this cōmaūdemēt?

Aunſwer.

The halowing of the Sabaoth day, is to reſt (a) from our labours, in our calling: & in one place to aſſemble our ſelues togeather, and with feare & reuerence to heare, mark, & (b) lay vp in our harts, ỹ word of God (c) preached vnto vs: To (d) pray altegether that which we (e) vnderſtand with one cōſent, & at the times apointed, to (f) vſe the

What it is to hallowe the Sabaoth day.

the Sacraments in faith & repentãce: And all our lyfe long to (g) reſt from wickednelle, that the Lord by his holie ſpirite, maye worke in vs his good worke, and ſo beginne in this life the euerlaſting reſt.

Prooues out of the woorde of God.

a

We muſt reſt from our labour on the Sabaoth.

But the ſeuenth daye is the Sabaoth of the Lorde thy God: thou ſhalt not do any worke therein, thou, nor thy ſonne, nor thy daughter, nor thy man ſeruaunt, nor thy mayde, nor thine Ore, nor thine Aſſe, neither any of thy Cattel, nor the ſtraũger, that is within thy gates: that thy man ſeruaunt and thy mayde may reſt, aſwel as thou. Deu. 5. 14.

Fiue dayes ſhall ye gather it, but in the ſeuenth day is the Sabaoth, in it there ſhall be none. Exo. 16. 26.

b

We muſt laye vp in our hearte, the woorde preached.

But he that receyueth the ſeede, in the good grounde, is he that heareth the woorde & vnderſtandeth it, which

alſo

alſo beareth fruite, & bringeth forth, ſome an hundreth folde, ſome ſixtie folde, and ſome thirty folde. Mat. 13. 23.

C

And the firſt day of ỳ weeke, the Diſciples beeing come together to breake bread, Paule preached vnto them, readie to depart on the morrow, and continued in preaching vnto mydnight. *Actes.* 20. 7.

We ought to followe theſe examples.

For Moſes of olde time hath in euery Citty them that preach him, ſeeing he is read in the Sinagogues, on the Sabaoth day. Acts. 15. 21.

But when they departed from *Perga*, they came to *Antiochia* a Citty of *Piſidia*, and went into the Sinagogue on the Sabaoth day. Acts. 15. 14.

And after the Lecture of the Lawe & Prophetes: the Rulars of the Sinagogue ſent vnto them, ſaying: ye men & brethren, if ye haue any word of exhortatiõ for ỳ people, ſay on. Act. 13. 15.

Then Paule ſtode vp and beckened with the hand, & ſaid: Men of Iſrael, & ye that feare God, hearken. Act. 13. 16.

The

The God of this people of Iſrael, choſe our Fathers. &c. *Acts.13.17.*

And he came to *Nazareth*, where he had bene brought vp, and (as his cuſtom was) went into the Sinagogue on the Sabooth day to reade Luke.4. 16. &c. to the end of the. 21. verſe.

d

If we muſt agree vpon it, then we muſt vnderſtand it: and praye for it when we meete together for that purpoſe, in holy aſſemblies.

Againe, verely I ſay vnto you, that if two of you ſhal agree in earth vpon any thing, what ſo euer they ſhall deſire: it ſhall be giuen them of my Father which is in heauen. Math.18. 19.

e

What is it then? I will praye with the ſpirite, but I will praye with the vnderſtanding alſo: I will ſing with the ſpirite, but I will ſing with the vnderſtanding alſo. 1.Cor.14.15.

Elſe, when thou bleſſeſt with the ſpirite, howe ſhall he that occupieth the roome of the vnlearned, ſay, *Amen*, at thy giuing of thankes, ſeing hee knoweth not what thou ſayeſt? 1.Cor.14.16.

For thou verelie, giueſt thankes well,

well, but the other is not edified. 1.Cor.14.17.

f

Wherfore, my Brethren, when ye come togeather to eate, tarie one for an other. 1.Cor.11.33.

At our assemblies on the Sabaoth we must also receyue the Supper of the Lorde.

And if any man be hungrie, let him eate at home, that ye come not togeather vnto condemnation. 1.Cor.11.34.

And the first daye of the weeke, the Disciples beeing come togeather, to breake breade, Paule preached vnto them, ready to depart on the morrow and continued the Preaching vnto midnight. Acts.20.7.

And they continued in the Apostles doctrine, and felowship, and breaking of bread, and prayers. Acts.2.42.

g

And ye shall haue in the tenth day of the seuenth moneth, an holie conuocation: and ye shall humble your soules, and shall not doo any worke therein. Nom.29.7.

The Sabaoth doth represent vnto vs our spiritual resting for euer.

There remaineth therfore a rest to the people of God. Heb.4.9.

For

For he that is entred into his rest, hath also ceased from his own works as God did from his. Hebr. 4.10.

Question.

What is the fift commaundement?

Aunswer.

5 Honour thy Father and thy Mother.

Question.

What is the meaning of this commaundement?

Aunswer.

The meaning of this fyfth commaundement.

The meaning of this fift cõmaundement is, that we should honour (that is to say) loue, feare, obey, and relæue our (a) Parentes, or any other that are vnto vs in their stæde As our (b) Princes, Rulars, and Magistrates: (c) our Pastors & Teachers: our (d) Maisters, and all others which are aboue vs in any calling, placed by God: (e) the aged and graiheaded, and that all Superiors shew themselues in dæde Parents, in (f) defending and guiding their inferiours.

Prooues

Propues out of the woord of God.

a

Ye ſhall feare euery man his father and mother, and ſhall kepe my Sabaothes: for I am the Lord your God Leui.19.3.

Our Parents or any other in their ſtede are to be obeyed.

Chyldren, obey your Parents in all thinges: for that is well pleaſing vnto the Lord. Col.3.20.

Seruaunts, be obedient vnto them that are your Maiſters, according to the fleſhe in all thinges, not with eye ſeruice as men pleaſers, but in ſingleneſſe of heart, fearing God. Col.3.22.

And what ſoeuer ye dw, dw it hartely, as to the Lord, and not vnto men. Col.3.23.

Knowing that of the Lorde, ye ſhall receyue ỹ reward of the inheritance: for ye ſerue the Lord Chriſt. Col.3.24

Children, obey your Parents in the Lord: for it is right. Ephe.6.1.

Honour thy Father and Mother, (which is the fyrſt commaundement with promiſe.) Ephe.6.2.

That it may be well with thee, and that thou mayst lyue long on earth. Ephe.6.3.

b

Princes and Magistrates to be obeyed.

Thou shalt not rayle vpon the Iudges, neither speake euill of the Rular of thy people. Exod.22.28.

Let euerie Soule be subiect to the higher powers: for there is no power but of God: and the powers that be, are ordeined of God. Rom.13.1.

Who soeuer therefore resisteth the power, resisteth ỹ ordinance of God: and they that resyst, shall receyue to them selues iudgement. Rom.13.2.

Put them in remembraunce, that they be subiect to the principalities, & powers: and that they be obedient, & readie to euerie good worke. Tit.3.1.

c

Pastours and Teachers to be obeyed.

Obey them that haue the ouersight of you, and submitte your selues: for they watche for your soules, as they that must giue accompts, that they maye do it with ioye, and not with greefe: for that is vnprofitable for you.

you. Hebr.13.17.

Now we beseech you brethren, that yee knowe them that labour among you, and are ouer you in the Lorde, and admonishe you. 1.Thes.5.11.

That ye haue them in singuler loue, for their workes sake. 1.Thes 5.53.

d

Seruaunts, be obedient vnto them that are your Maisters, according to the flesshe, with feare and trembling in singlenesse of your hearts, as vnto Christe. Ephe.6.5. Maisters to be obeyed.

Not with seruice to the eye, as men pleasers, but as þ seruants of Christ, doing the wyll of God from the hart. Ephe.6.6.

With good will seruing the Lorde, and not men. Ephe.6.7.

Let Seruaunts be subiect to their Maisters, & please them in all things, not aunswering againe. Tit.2.9.

Neither pickers, but that they shew all good faithfulnesse, that they may adorne the doctrine of God our sauiour in all thinges, Tit.2.10.

e

Elders to be reuerenced.

Thou shalt ryse vp before the hore heade, and honour the persone of the olde man, and dreade thy God: I am the Lord. Leuit. 19. 32.

f

Superiors ought to put on a fatherly care, in ruling their inferiours.

Husbandes loue your wiues, and be not bitter vnto them. Col. 3. 19.

Fathers, prouoke not your children to anger, least they be discouraged. Col. 3. 21.

Ye Maisters do vnto your seruants that which is iust & equall, knowing that ye also haue a maister in heauen. Col. 4. 1.

And ye Fathers, prouoke not your children to wrath, but bring them vp in instruction, and information of the Lord. Ephe. 6. 4.

And ye Maisters, do ỹ same things vnto them: namely, to your seruants, putting away threatning: and know that euen your Maister also is in heauen, neyther is there any respect of person with him. Ephe. 6. 9.

Question.

What

What is the ſixt commaundement?

Aunſwer.

6 Thou ſhalt doo no murther.

Queſtion.

What is the meaning of this commaundement?

Aunſwer.

Firſt, the Lord God forbydeth vs in this firſt commaundement, all (a) kylling, (b) fighting, and (c) quarelling, (d) all reproches, mockes and taunts. 1

Secondly, he forbiddeth all kylling in heart, that is, all (e) anger and malice, (f) all deſire of reuenge. 2

Thirdlie, on the other ſide he commaundeth vs to preſerue life, by exerciſing (g) the workes of mercie and compaſſion towardes our Brethren, yea, euen towardes our enimies. 3

Fourthlie, to (h) loue one an other inwardlie in heart as our ſelues: yea, euen our enimies, and them that hate vs. 4

Prooues out of the woord of God.

a

All kylling forbidden.

Who soeuer sheddeth mans blood, by man shall his blood be shed: for in the image of God, hath he made man. Gen. 9. 6.

Thou shalt not kill. Deut. 5. 17.

b

Fighting forbidden.

Ye haue heard that it hath bene sayde, an eye for an eye, and a tothe for a tothe. Math 5. 38.

But I say vnto you, resist not euill: but whosoeuer shall smite thee on thy right cheke, turne to him the other also. Math. 5. 39.

c

Quarelling forbidden.

Now therfore as ye elect of God, holy & beloued, put on tender mercy, kindnes, humblenes of minde, meknes, long suffering. Col. 3. 12.

Forbearing one & an other, & forgiuing one an other, if any man haue a quarell to an other: euen as Christe forgaue you, euen so do ye. Col. 3. 13.

d

In the per-

Thou shalte not curse the deafe, ney-

neither put a stumbling block before the blinde, but shalt feare thy God: I am the Lorde. Leuit. 19. 14.

Son of one, he forbydeth these thinges in all.

Thou shalt not hate thy brother in thy heart, but thou shalt plainlie rebuke thy neighbour, and suffer him not to sinne. Leuit. 19. 17.

Hatred forbidden.

Thou shalt not auenge, nor be mindfull of wrong against the chyldren of thy people, but shalt loue thy neighbor as thy selfe: I am the Lord. Leuit. 19. 18.

Ye haue heard howe it was sayde vnto them of olde tyme: Thou shalt not kill: for who soeuer killeth, shall be culpable of iudgement. Math. 5. 21.

But I say vnto you, who soeuer is angrie with his Brother, vnaduisedlie, shall be culpable of iudgement. And who soeuer sayeth vnto his brother, Raca, shall be worthy to be punished by the Councell. And who soeuer shall saye, Fole, shall be worthy to be punished with hell fire. Math. 5. 22.

Anger.

Who ſoeuer hateth his brother, is a manſlayer: and ye knowe that no manſlayer hath eternall lyfe abiding in him. 1 Iohn. 3. 15.

f

Reuenge. Saye not thou, I wyll recompence euyll: but wayte vpon the Lord, and he ſhall ſaue thée. Pro. 20. 22.

g

Mercifull dealing cõmaunded. For I was an hungred, and ye gaue me meate: I thirſted, and ye gaue me drinke: I was a ſtraunger, and ye lodged me. Math. 25. 35.

I was naked, and ye clothed me: I was ſicke, and ye viſited me: I was in priſonne, and ye came vnto me. Math. 25. 36.

Is not this ỳ faſting which I haue choſen: to loſe the bande of wickednelle, to take off the heauie burdene, and to let the oppreſſed goe frée: and that ye breake euery yoake? Eſa. 58. 6.

Is it not to deale thy breade to the hungry, and that thou bring the poore that wander, vnto thine houſe: when thou ſeeſt the naked, that thou couer

him

him, and hide not thy ſelfe from thine owne fleſhe: Eſa. 58. 7.

Neither hath oppreſſed any, but hath reſtored ỹ pledge to his debtor: he that hath ſpoiled none by violence, but hath giuen his breade to the hungry, and hath couered the naked with a garment. Ezech. 18. 7.

But I ſay vnto you, loue your enimies: bleſſe them that curſe you: do good to them that hate you: and praye for them which hurt you, and perſecute you. Math. 5. 44. ¶ We muſt loue our enimies.

Thou ſhalt not auenge, nor be mindefull of wrong againſt the chyldren of thy people, but ſhalt loue thy neighbor as thy ſelfe: I am the Lord. Leui. 19. 18.

But I ſaye vnto you which heare, loue your enimies: do well to them which hate you. Luk. 6. 27.

Recompence to no man, euyll for euyll: procure thinges honeſt in the ſight of all men. Rom. 12. 17.

Derely beloued, auenge not your ſelues,

ſelues, but giue place vnto wrath: for it is written: vengeaunce is mine, I will repay, ſayth the Lord. Ro. 12. 18.

Therfore, if thine enimie hunger, fede him, if he thirſt, giue him drink: for in ſo doing, thou ſhalt heape coles of fire on his head. Rom. 12. 19.

Be not ouercome of euill, but ouercome euill with goodneſſe. Rom. 12. 20

Queſtion.

What is the ſeuenth commaundement?

Aunſwer.

7 Thou ſhalt not commit adulterie.

Queſtion.

What is the meaning of this commaundement?

Aunſwer.

1 We are forbidden in this ſeuenth commaundement: Firſt, all (a) adulterie, fornication, and all other (b) vncleanes in our bodies.

2 Secondly, all (c) vnpure thoughts, and luſtes of the heart.

3 Thirdlie, all other thinges which might entice to ſuch vncleanes, as all vnchaſt (d) behauiour, (e) filthy talke and

and songs, (f) wanton apparel, lewde and idle pastimes, (g) glotony, dronkennesse, (h) houses of open whoredome, and what soeuer else maye allure vs to vnclennesse.

Fourthlie, on the other side he commaundeth vs to keepe our bodies and soules (i) chaste & pure, as Temples of the holy Ghost: or if the (k) gifte of chastitie be not giuen vs, then to vse ỳ lawfull remedy appointed by God, which is mariage. 4

Proofes out of the woorde of God.

a

Moreouer, thou shalt not giue thy selfe to thy neighbours Wife, by carnal copulation, to be defiled with her. Leuit. 18. 20. Adultrie forbidden.

Thou shalt not make thy Daughter cõmon, to cause her to be a whore, least the Lande also fall to whoredom, and the Lande be full of wickednesse. Leuit. 19. 29.

There shalbe no whore of ỳ daughters of Israell, neyther shall there be

be a whorekeeper of the ſonnes of Iſrael. Deut.23.17.

b

All other fylthineſſe forbidden.

Thou ſhalt not lye with the Male, as one lyeth with a woman: for it is abhomination. Leui.18.22.

Thou ſhalt not alſo lye with any Beaſt to be defiled therwith: neither ſhal any woman ſtand before a beaſt, to lye downe thereto: for it is abhomination. Leuit.18.23.

Ye ſhall not defile your ſelues in any of theſe thinges; for in all theſe things the Natiõs are defiled, which I wyl caſt out before you Leu.18.24.

And the Lande is defiled: therefore I wyll viſite the wickednesſe thereof vpon it, and the Lande ſhall vomitte out her inhabitantes. Leui.18.25.

c

Unpure thoughtes forbidden.

But I ſaye vnto you, that whoſoeuer loketh on a woman to luſte after her, hath committed adultery alreadye with her in his harte. Math.5.28

d

Unchaſte

The Lord alſo ſayth; Becauſe the daughters

daughters of Sion are hautie, & walk with ſtretched out neckes, and with wãdring eyes, walking and minſing as they goe, and making a tinckling with their fæte. Eſai. 3. 16. Behauiours forbidden.

Therfore ſhall the Lord make the heads of the daughters of Sion balde: and the Lorde ſhall diſcouer their ſecrete partes. Eſai. 3. 17.

So that we walke honeſtlie, as in the daye: not in gluttony, and dronkennelle, neither in chambering and wantonnelle, nor in ſtryfe and enuying. Rom. 13. 13.

e

Let no corrupt communication proceede out of your mouthes: but that which is good to the vſe of edifying, that it may miniſter grace to the hearers. Ephe. 4. 29. Filthie talke not to be vſed.

But fornication, & all vncleannelle, or couetouſnelle, let it not be once named among you, as it becommeth Saintes. Ephe. 5. 3.

Neither filthineſſe, neither ſoliſhe talking, neyther iefting, which are things

things not comely, but rather giuing of thankes, Ephe. 5. 4.

f

Wanton apparel forbidden.

Thou shalt not weare a garment of diuers sorts, as of wollen and lynnen together. Deu. 22. 11.

In that day shall the Lorde take away the ornament of the Slyppers, and the Cawles, and the round tyres. Esai. 3. 18.

The sweet Balles, & the Bracelets, and the Bonnets. Esai. 3. 19.

The tyres of the head and the slops, and the head bandes, and the tablets, and the earings. Esai. 3. 20.

The Rings & the Musters. Esa. 3. 21.

The costly apparel, and the vailes, and the wymples, and the crisping pinnes. Esa. 3. 22.

And the glasses, & the fine Linnen, & the hoods, and the lawnes. Esa. 3. 23.

And in stede of swete sauour, there shall be stincke, & in stede of a girdle, a rent, and in stede of dressing the heaire, baldnes, and in stede of a stomacher, a gyrding of sackcloath, and burning

burning in stede of beauty. Esa.3.24.

g

And be not dronke with Wine, wherein is excesse: but be fulfilled with the spirite. Ephe.5.18. Dronkennesse.

h

But if this thing be true, that the Maide be not founde a Virgin. Deu.22.20. Whordome.

Then shall they bring forth the Mayde, to the doore of her Fathers house, and the men of her Cittie shall stone her with stones to death: for she hath wrought folly in Israel, by playing the whore in her Fathers house: so thou shalt put euyll away from among you. Deu.22.21.

i

Know ye not that your bodies are the members of Christe? shall I then take the members of Christe, & make them the members of an harlot? God forbid. 1.Cor.6.15. Chastitie and puritie in soule and body, commaunded.

Knowe yée not that your bodie is the Temple of the holie Ghoste, which is in you, whome yée haue of

God?

God? and ye are not your owne. 1.Cor.6.19.

For yeare bought for a price: therfore glorifie God in your bodie, and in your Spirite: for they are Gods. 1.Cor.6.20.

For this is the wyll of God, euen your ſanctification, and that ye ſhould abſtaine from fornication. 1.The.4.3.

That euery one of you ſhould know how to poſſeſſe his veſſell in holineſſe and honour. 1.Theſ.4.4.

And not in the luſt of concupiſcence, euen as the Gentyles, which knowe not God. 1.Theſ.4.5.

Mariage lawfull for ſuch as haue not the gyft of chaſtitie.

Neuertheleſſe, to auoyde fornication, let euerie man haue his Wife, and let euery woman haue her owne husband. 1.Cor.7.2.

But if they can not abſtayne, let them marie: for it is better to marie then to burne. 1.Cor.7.9.

Mariage is honorable amõg all, & the bed vndefiled: but whoremõgers and adulterers God wyl iudge. Heb.13.4.

Queſtion.

Question.

What is the eight commaundement?

Aunswer.

8 Thou shalt not steale.

Question.

What is the meaning of this commaundement?

Aunswer.

In this eight commaundement, the Lord God forbiddeth all (a) stealing and robbing, in outward deedes. 1

Secondly, he forbiddeth (b) all stealing in heart, that is, all desire of any mans goodes wrongfullie. 2

Thirdly, he forbiddeth (c) all deceyt and wrongfull dealing. 3

Fourthly, on the other side he chargeth vs, that we be (d) content with that portion of goodes which the Lord giueth vs: to (e) applie our selues in our vocation and calling, to get our owne liuing, and to liue of that which is our owne, and also to be helpefull vnto others. 4

Prooues out of the woord of God.

a

All stealing in outwarde dædes forbydden.

Ye shall not steale, neither deale falselie, neyther lye one to an other. Leuit.19.11.

Neither shalt thou steale. Deu.5.19.

Let him that stole, steale no more: but let him rather labour, and worke with his handes, the thing which is good, that he may haue to giue to him that needeth. Ephe.4.28.

b

Couetousnesse, and wrongfull dealing forbydden.

But fornication, and all vncleanes, or couetousnesse, let it not be once named amongste you, as becommeth Saints. Ephe.5.3.

For this ye knowe, that no whoremõger, neither vncleane person, nor couetous person, which is an Idolater, hath any inheritance in the kingdome of Christe, and of God. Eph.5.5.

Mortifie therefore your members, which are on the earth, fornication, vncleannes, the inordinate affection, euyl concupiscence, and couetousnes, which is Idolatrie. Col.3.5.

Trust

Truſt not in oppreſſion, nor in robberie: be not vaine: if riches encreaſe, ſet not your heart thereon. Pſa.62.10.

Let none of you imagine euyll in your hearts againſt his neighbour, & loue no falſe oath: for all theſe are the thinges that I hate, ſayth the Lorde. Zach.8.17.

Wo vnto them that imagine iniquitie, and worke wickedneſſe vpon their beddes: When the morning is lyght, they practiſe it, becauſe their hand hath power. Mich.2.1.

And they couet fældes, and take them by violence, and houſes, & take them awaye: ſo they oppreſſe a man and his houſe, euen man and his heritage. Mich.2.2.

I haue coueted no mans ſiluer, nor golde, nor apparell. Acts.20.33.

c

That no man oppreſſe or defraude his Brother in any matter: for the Lorde is auenger of all ſuche

Deceyt and wrongfull dealing forbydden.

thinges, as we also haue tolde you before time, and testified. 1. Thes. 4. 6.

Moreouer, thou shalt not doo iniurie to a straunger, neither oppresse him: for yée were straungers in the lande of Egipt. Exod. 22. 21.

Ye shall not trouble any widdow, nor fatherlesse childe. Exod. 22. 22.

If thou vexe or trouble such, and so he call and crie vnto me, I wyl surely heare his crie. Exod. 22. 23.

For the Lord your God, is God of Gods, and the Lord of Lords, a great God, mightie and terrible, which accepteth no personnes, nor taketh rewarde. Deu. 10. 17.

God by shewing this care & looue towardes these persõs teacheth vs by his example to abstaine from the contrary vices.

Who dooth right vnto the fatherles and widdowe, and looueth the straunger, giuing him foode and rayment. Deut. 10. 18.

Looue ye therefore the Straunger: for ye were straungers in the lande of Egipt. Deut. 10. 19.

Under one kind he forbiddeth op-

Thou shalt not oppresse an hyred seruaunt, that is néedy and poore, neither of thy brethren, nor of the straũ-

ger

ger that is in thy Lande within thy gates. Deu.24.14.

Oppreſſion towardes all perſons.

d

Let the milke of the Goates be ſufficient for thy foode, for the foode of thy Familie, and for the ſuſtenaunce of thy Maydes. Pro.27.27.

Contentednesse with God his bleſſings in our calling, is generally in this ſaying commaũded.

But godlineſſe is great gaine, if a man be content with that he hath. 1.Tim.6.6.

e

In the ſweat of thy face ſhalt thou eate breade, tyll thou returne to the earth: for out of it waſte thou taken, becauſe thou arte duſte, and to duſte ſhalt thou returne. Gen.3.19.

Labour in our calling for to get our liuing, commaũded.

Let him that ſtole, ſteale no more: but let him rather labour, and worke with his handes, the thing which is good, that he maye haue to giue vnto him that nædeth. Eph.4.28.

For euen when wee were with you, this we warned you of: that if there were any, which woulde not worke, that he ſhoulde not eate. 2.Theſ.3.10.

Queſtion.

VVhat is the ninth commaundement?

Aunſwer.

9 Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

Queſtion.

VVhat is the meaning of this commaundement?

Aunſwer.

Things forbydden in this .9. commaūdemēt.

The Lord God in this ninth commaundement, doth commaunde vs: 1 firſt, that we ſhould neuer ſpeake (a) falſely in witneſſe bearing.

2 Secondly, that not only in witneſſe bearing, but alſo in no other matter, we ſhoulde neyther lye, (b) flatter, nor diſſemble.

3 Thyrdlie, that we ſhoulde neuer tell falſe tales (c) behynde our neighbours backes, nor beare them of others: that we ſhoulde neuer (d) beléeue any euyll ſpoken behynde their backes, vntyll we fullie knowe the certaintie.

4 Fourthlie, in priuate offences, to ſpeake nothing, although it be true,

to

to the hurting (e) of our brothers good name, if by (f) priuate admonitions he maye be wunne.

Prooues out of the woorde of God.

a

A falſe witneſſe ſhall not be vnpuniſhed: and he that ſpeaketh lyes, ſhal not eſcape Pro.19.5. False wytneſſe forbidden.

A falſe witneſſe ſhall not be vnpuniſhed: and he that ſpeaketh lies ſhall periſh. Pro.19.9.

A falſe witneſſe ſhall periſh: but he that heareth, ſpeaketh continuallie. Pro.21.28.

b

Wherfore caſt off lying, and ſpeake euerie man trueth vnto his neyghbour: for we are members one of another. Ephe.4.25. Against lyeing, flatteryng, & diſſembling.

Lord, who ſhall dwel in thy Tabernacle? who ſhall reſt in thine holy mountaine? He that walketh vpprightlie, and worketh righteouſneſſe, and ſpeaketh the trueth in his heart. Pſal.15.1.2.

c

Telling or hearing of falſe tales condemned.

Ye that ſlaundereth not with his tongue, nor doth euyll to his neighbour, nor receyueth a falſe report againſt his neighbour. Pſal.15.3.

A man that beareth falſe wytneſſe againſt his neighbor, is lyke an hammer, and a ſwoorde, and a ſharpe arrowe. Pro.25.18.

d

Wrong iudging of others reproued.

Iudge not, that ye be not iudged. Math. 7.1.

For with what iudgemēt ye iudge, ye ſhall be iudged: and with what meaſure ye meate, it ſhall be meaſured to you againe. Math.7.2.

There is one Lawgiuer, which is able to ſaue and to deſtroy. Who art thou ỹ iudgeſt another man? Iam.4.12

e

Loue worketh in vs a care that we vter nothing to the hurting of our brothers good name.

But aboue all things, haue feruent loue among you: for loue coūereth the multitude of ſinnes. 1.Pet.4.8.

Loue ſuffereth all things: it beleeueth all things: it hopeth all things: it endureth all things. 1.Cor.13.7.

Ye

He that despiseth his neighbour, is destitute of wisedome: but a man of vnderstanding, will kæpe silence. Pro.11.12.

It is a point of wisedome, not to make ill report of others.

f

Moreouer, if thy brother trespasse against thée, go and tell him his fault betwæne him and thée alone: if hée heare thée, thou hast wonne thy Brother. Math.18.15.

Here we plainlie see that priuate offences are not to be made openly knowen, so long as there is hope of amendment.

But if hée heare thée not, take yet with thæ, one or two, that by the mouth of two or thrée wytnesses, euerie worde maye be confyrmed. Math.18.16.

And if he wil not vouchsafe to heare them, tell it vnto the Church: and if he refuse to heare the Church also: let him be vnto thée as an heathen man, and a Publican. Math.18.17.

Question.

What is the tenth commaundement?

Aunswer.

10 Thou shalt not couet thy neighbours house. &c.

Question.

Queſtion.

VVhat is the meaning of this commaundement?

Aunſwer.

What thinges are forbydden in this precept.

Hære the Lorde in playne wordes doth forbydde all inwarde (a) deſyre, whatſoeuer is vnlawfull to be done, although we neuer (b) conſent vnto it, as the (c) rebellion of the fleſhe, all corruption of the (d) olde man, all (e) blotte of originall ſinne: ſo that by this commaundement, moſt clearelie wæ maye ſæ the Jmage of that man that pleaſeth God, euen ſuch a one in whome nothing is impure, neyther in wyll nor nature.

Prooues out of the woord of God.

a

Luſte forbydden, which is an inward bitt, not openly knowne.

What ſhall we ſaye then? Is the Lawe ſinne? God forbyd. Naye, I knowe not ſinne, but by the Lawe: for I had not knowne luſte, except

the

the Lawe had ſayde: Thou ſhalt not luſte. Roma.7.7.

b

When the Lorde ſawe that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his heart were onelie euill continuallie. &c. Gen.6.5.

The verie thoughts of our hearts are wicked, and impure.

And the Lord ſmelled a ſauour of reſt: And the Lord ſayd in his heart, I wyll henceforth curſe the grounde no more for mans cauſe: for the imagination of mans heart is euyll, euen from his youth: neyther wyll I ſmite any more all things liuing, as I haue done. Gen.8.21.

Who can ſaye, I haue made mine heart cleane, I am cleane from my ſinne? Pro.20.9.

c

But I ſée an other Lawe in my members, rebellyng againſt the Lawe of my minde, and leading mée captiue

Rebellion of the fleſhe.

captiue vnto the lawe of ſinne, which is in my members. Rom. 7. 23.

d

Corruption of the olde man.

That is, that ye caſt off, concerning the conuerſation in time paſt, the old man, which is corrupte through the deceyueable luſtes. Ephe. 4. 22.

Lye not one to an other, ſeeing that ye haue put of the olde man, with his workes. Col. 3. 9.

e

Originall ſinne.

Knowing this, that our olde man is crucified with him, that the body of ſinne might be deſtroyed, that hence forth we ſhould not ſerue ſinne.

Queſtion.

Canſt thou fulfill all theſe commaundementes, vvithout breaking ame one of them?

Aunſwer.

No man can kœp the commaundementes.

These are the commaundements of almighty God: the perfect fulfilling whereof, no (a) fleſhe can attaine vnto: no, although I dœ all that I can, yet I breake them daylie, bothe in thought,

thought, woorde, and deede.

Prooues out of the woord of God.

a

For there is no difference, for all haue sinned, and are depriued of the glorie of God, and are iustified freelie by his Grace, through the redemption, which is in Christe Iesus. Rom.3.23.24.

These places proouing all men sinners, proue also that they can not keepe the commaundements: For where sinne is, there is breach of the commaundements.

For (that that was impossible to the Lawe, in as much as it was weake, because of the flesh:) God sending his owne Sonne, in the similitude of sinfull flesshe, and for sinne, condempned sinne in the flesshe, that the righteousnesse of the lawe might be fulfilled in vs, which walke not after the flesshe, but after the spirite. Rom.8.3.4.

For God hath shutte vp all in vnbeleefe, that he might haue mercie on all. Rom.11.32.

If we saye that we haue no sinne, wee deceyue our selues, and trueth is not in vs. 1.Iohn.1.8.

If

If they ſinne againſt thée (for there is no man that ſinneth not) and thou be angrie with them, &c. 1 King.8.46.

Who can ſaye, I haue made mine heart cleane, I am cleane from my ſinne? Pro.20.9.

Queſtion.

What punishment dooth God appoint for breaking any one of them?

Aunſwer.

The punishment for the breaking of the leaſt commaundement, euen in (a) thought, yea, if it were but (b) once broken in all my lyfe, is the euerlaſting (c) curſe of God, which conteyneth all the tormentes that can be deuiſed bothe of Soule and body, and in the Scripture is called by diuers names, to expreſſe the payne, as (d) hell fire, the (e) worme that neuer dyeth, vtter (f) darkneſſe, burning (g) lake, ſeconde (h) death, damnation, and ſuch lyke.

The punishmēt for the breache of any of the cōmaundementes.

Prooues

Prooues out of the woorde of God.

a

But I saye vnto you, that whosoeuer loketh on a woman, to lust after her, hath committed adulterie with her already in his heart. Math. 5 28.

The commaundements may be broken in thought.

b

For whosoeuer shall kéep the whole lawe, and yet fayleth in one point: he is guiltie of all. Iam. 2. 10.

He that but once breaketh any commaũdement, is thereby subiect to punishment.

For as many as are of the workes of the lawe, are vnder the curse: for it is written: Cursed is euerie man that continueth not in all thinges which are written in the booke of the lawe, to do them. Galat. 3. 10.

The punishmẽt for the breache of the commaũdemẽts is ỹ curse of God which the scripture termeth by sundry names as foloweth

c

Cursed be he that confirmeth not all the wordes of this lawe, to do them: and all the people shall saye, *Amen*. Deu. 27. 26. Gala. 3. 10. as before.

Euerlasting fire.

d

Then shall he saye vnto them, on the lefte hande: Depart from mée ye

ye cursed into euerlasting fire, which is prepared for the deuill and his Angelles. Math. 25. 41.

Hell. And feare ye not them which kyll the body, but are not able to kyll the soule: but rather feare him, which is able to destroye bothe body and soule in hell. Math. 10. 28.

Hell fyre. Wherfore if thine hand cause thé to offend, cutte it off: it is better for thé to enter into lyfe maymed, then hauing two handes, to goe into hell, into the fire that neuer shall be quenched. Mark. 9. 4.

e

Woorme neuer dying. Where their woorme dyeth not, and the fyre neuer goeth out. Mark. 9 44. 46.

f

Vtter darkenesse. Then sayde the King to the seruauntes: Binde him hande and foote: take him away, and cast him into vtter darkenesse: there shall be weeping and gnashing of téeth. Math. 22. 13.

Cast therfore that vnprofitable seruaunt into vtter darknes: there shall be

be weeping and gnashing of teethe. Math.25.30.

g

These bothe were alive cast into a lake of fire, burning with brimstone. Apo.19.20. Lake of fire or burning lake.

And the deuill that deceaued them, was cast into a lake of fire and brimstone, where the Beast and the false Prophet shall be tormented euen day and night for euermore. Apo.20.10.

And death and hell were cast into the lake of fyre: this is the seconde death. Apo.20.14. Seconde death.

h

Blessed & holy is he, that hath part in the first resurrection: for on such the seconde death hath no power, but they shall be the Priests of God and of Christe, and shall raigne with him a thousand yeare. Apo.20.6.

But the fearefull and vnbeleeuing, and the abhominable, & murtherers, and whoremongers, and sorcerers, and Idolaters, and lyars, shall haue their parte in the lake that burneth

with fire and brimstone, which is the second death. Apo.21.8.

Question.

Is there nothing which a man can doo in this vvorld, to serue at a sufficient recompence to God for one sinne?

Aunswer.

No satisfaction on our behalfe for sinne.

No, although I shoulde giue all my (a) goodes to the poore, or suffer my body to be (b) whipped all my life long, or suffer any other punishment which might be deuised, it is not sufficient for one of my least sinnes.

Prooues out of the woord of God.

a

All that mē possibly can do, is vnt duty, & therfore can not deliuer vs from ẏ heauy punishment of our sinnes, set downe in the former question.

So lykewise ye, when ye haue done all those things which are commaunded you, say, we are vnprofitable seruauntes: we haue done that which was our duetie to doo. Luk.17.10.

b

The afflictions which men vse towards them

Which things haue in deede a shew of wisedome, in voluntarie religion, and humblenesse of minde, and in not sparing

sparing the body: neither haue they it in any estimation to satisfie the flesh. Col. 2.23.

selues, is no amendes before God for sinne.

Question.

Yea, but God is mercifull, will he therefore punishe sinne so sharplie thinkest thou?

Aunswer.

God, both mercifull and iust.

Our God in deede is (a) mercifull, but he is also iust (b) and true, and therfore must nedes of iustice & truth punish mans sinne with that punishment, which he hath appointed.

Prooues out of the woorde of God.

a

God is mercifull.

Blessed be God, euen the Father of our Lord Iesus Christe, the father of mercies, and the God of all comfort. 2. Cor. 1. 3.

The Lorde is gratious and mercifull, slow to anger, and of great mercie. Psal. 145. 8.

But thou O Lord art a pitiful God and mercifull, slowe to anger, & great in kindnesse and trueth. Psal. 86. 15.

God is iuſt and true.

Oh let the malice of the wicked come to an ende: but guide thou the iuſt: for the righteous God tryeth the heart and reynes. Pſal.7.9.

For the righteous Lord loueth righteouſnelle: his countenaunce doth beholde the iuſte. Pſa.11.7.

God forbyd: yea, let God be true, and euerie man a lyar, as it is written, that thou mightest be iuſtified in thy words, and ouercome when thou art iudged. Rom.3.4.

He that hath receyued his teſtimonie, hath ſealed that God is true. Iohn.3.33.

Queſtion.

Seeing then this punishment muſt needes be ſuffered, are we in our ſelues able to ſuffer it, and ouercome it?

Aunſwer.

None, that is but onelie man, able to ſatiſfie for ſinne.

None is able to ſuffer (a) and ouercome this great punishment of ſinne, beeing onelie man.

Prooues out of the woord of God.

If

a

If thou, O Lorde, ſtraitly marketh iniquities, O Lord, who ſhall ſtande? Pſal. 130. 3.

No man able to beare God his wrath for ſinne.

And when his Diſciples heard it, they were exceedinglie amazed, ſaying: who then can be ſaued? And Jeſus beheld them, and ſayd vnto them, with men this is vnpoſſible: but with God all things are poſſible. Math. 19. 25. 26.

Queſtion.

Is there then no meanes at all, vvhereby vve maie be ſaued from theſe paines euerlaſting.

Aunſwer.

The paines which our ſinnes deſerue, muſt nedes be ſuffered by man, becauſe God of his iuſtice muſt nedes puniſhe ſynne in man, which was committed by man: and therefore our Sauiour Chriſte being euerlaſting God, became alſo (a) man, and hath fullie (b) ſuffered whatſoeuer was due for mans ſinne.

Chriſt hath fullie diſcharged our ſinnes.

Becauſe Gods iuſtice requyreth that ſin ſhoulde be puniſhed in man: therefore Chriſte (who onely was able to dow it) toke on him man his nature without ſin, to ſatiſfie that which man by reaſon of ſinne, was not able to diſcharge.

But when the fulneſſe of time was come, God ſent forth his ſonne made of a woman, & made vnder the lawe, that hee might redeeme them, which were vnder the lawe, that we might receyue the adoption of the Sonnes. Gala.4.4.5.

But we ſée Ieſus crowned with glorie and honour, which was made a lyttle inferiour to ỹ Angels, through the ſuffering of death, that by Gods grace he might taſt death for all men. Hebr.2.9.

For aſmuch then as ỹ children were partakers of fleſh & blod: he alſo him ſelfe likewiſe toke parte with them, that he might deſtroy through death, him that had the power of death, that is the deuill, & that he might delyuer all thē, which for feare of death were all their lyfe time ſubiect to bondage. For he in no ſort toke ỹ Angels, but he toke the ſéede of Abraham: wher-

fore

for in all thinges, it became him to be made lyke vnto his brethren, that he might be mercifull, and a faithfull high Priest, in thinges concerning God, that he might make reconciliation for the sinnes of the people. For in that he suffered and was tempted, he is able to succour them that are tempted. Hebr. 2. 14. 15. 16. 17. 18.

For we haue not an high Priest, which can not be touched with the feling of our infirmities, but was in all thinges tempted in lyke sort, yet without sinne. Hebr. 4. 15.

For there is one God, and one mediatour betwene God & man, which is the man Christe Jesus. 1. Tim. 2. 5.

For (that that was impossible to the lawe, in asmuch as it was weake, because of the flesh,) God sending his own sonne, in the similitude of sinfull flesh, and for sinne, condempned sinne in the flesh, that the righteousnesse of ỳ lawe might be fulfilled in vs, which walke not after the flesh, but after the spirite. Rom. 8. 3. 4.

Christ hath fully suffered all thinges due for mans sinne.

Christe hath redéemed vs from the curse of the lawe, when he was made a curse for vs. (For it is written, cursed is euery one that hãgeth on tree.) Gala. 3. 13.

Who was delyuered to death for our sinnes, and is risen againe for our iustification. Rom. 4. 25.

The next daye, Iohn seeth Iesus comming vnto him, and sayeth: Beholde the Lambe of God, which taketh away the sinnes of the worlde. Iohn. 1. 29.

My Babes, these thinges write I vnto you, that you sinne not: and if any man sinne, we haue an Aduocate with the Father, Iesus Christe, the iuste, and he is the reconciliation for our sinnes, and not for our sinnes only, but also for the sinnes of the whole worlde. 1. Iohn. 2, 1. 2.

For he hath made him to be sinne for vs, which knew no sinne: that we should be made the righteousnesse of God in him. 2. Cor, 5. 2.

All

All we like ſheepe haue gone aſtray: we haue turned euery one to his own waye: and the Lorde hath layd vpon him the iniquitie of vs all. Eſai.53.6. Rom.8.3.4. As a lyttle before.

Queſtion.

Are not then all people diſcharged, ſeeing the punishment is paide?

Aunſwer.

None are diſcharged, ſauing thoſe that take holde vpon Chriſte and his merites, with a true (a) faith.

To whome Chriſtes death is auaileable.

Prooues out of the woord of God.

a

For God ſo lowed the worlde, that hee hath giuen his onelie begotten ſonne, that who ſoeuer beléeueth in him, ſhould not periſhe, but haue euerlaſting life. Iohn.3.16.

Chriſte his death onelie auayleable to them that beléeue.

He that beléeueth in him, ſhall not be condempned: but he that beléeueth not, is cõdempned already: becauſe he beléeueth not in the name of the only begotten ſonne of God. Iohn.3.18.

He

He that beléeueth in the ſonne, hath euerlaſting lyfe, and he that obeyeth not the Sonne, ſhall not ſée lyfe, but the wrath of God abydeth on him. Iohn. 3. 36.

Queſtion.

What calleſt thou this true faith?

Aunſwer.

What fayth is.

This true and liuely faith, is a full (a) perſwaſion, and aſſuraunce of my (b) hea-t, grounded vpon the (c) promiſe of God, and wrought in mée by the (d) holy ghoſt, wherby I am fully aſſured, that whatſoeuer Chriſt hath wrought for mans ſaluation, pertayneth not onely to others, but euen to (e) mée, and is wholy mine, as ſurely as if I perfourmed the ſame in mine owne perſon.

Prooues out of the woord of God.

a

Fayth is a full perſwaſion, aſſuraunce, and knowledge.

That their harts might be comforted, and they knit togeather in loue, and in all ritches of the full aſſuraũce of vnderſtanding, to know the miſte-

rie

rie of God, euen the Father, and of Chriſte. Col. 2. 2.

Derelie beloued, now are we the ſonnes of God, but yet it doth not appeare what we ſhall be: and we know that when he ſhall appeare, we ſhall be lyke him: for we ſhall ſee him as he is. 1. Iohn. 3. 2.

By whome we haue boldneſſe and entraunce with confidence, by fayth in him. Ephe. 3. 12.

For I am perſwaded, that neyther death nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor thinges to come, nor height, nor depthe, nor any other Creature ſhall be able to ſeparate vs from the loue of God, which is in Chriſte Ieſus our Lord. Rom. 8. 38. 39.

That the eyes of your vnderſtãding may be lyghtened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritaunce is in the Saints. Eph. 1. 18.

For if thou ſhalt confeſſe with thy mouth Fayth hath

her place in the heart.

mouth the Lorde Jeſus, and ſhalte beléeue in thine heart, that God rayſed him vp from the dead, thou ſhalt be ſaued. Rom 10.9.

That Chriſte maye dwell in your hearts by faith, that yée, béeing roted, and grounded in loue, may be able to comprehend with all Saintes, what is the breadth, and length, and depth, and height, &c. Ephe. 3.17.18. &c.

C

Fayth is grounded on the promiſe and worde of God.

For what ſaith the ſcripture? Abraham beléeued God, & it was counted to him for righteouſneſſe. Rom. 4.3.

Which Abraham aboue hope, beléeued vnder hope, that he ſhould be the father of many Nations, according to that which was ſpoken to him: So ſhall thy ſéede be. Rom. 4.18.

But what ſayth it? The worde is néere thée, euen in thy mouth, and in thine heart. This is the worde of faith which we preach. Rom. 10.8

For I am not aſhamed of the Goſpell of Chriſte: for it is the power of God vnto ſaluation, to euerie one that

that beléeueth, to the Iewe first, and also to the Grecian. For by it the righteousnesse of GOD is reuealed, from fayth to fayth: as it is written. The iuste man shall lyue by fayth. Rom.1.16.17.

d

That the God of our Lorde Iesus Christe, the Father of glorie, might giue vnto you the spirite of wisdome & reuelation through the knowledge of him, that the eyes of your vnderstanding maye be lyghtened, that yée maye knowe what the hope is of his calling, & what the ritches of his glorious inheritaunce is in the Saints. Ephe.1.17.18.

Fayth is wrought in vs by the holy Ghost.

Who hath also sealed vs, and hath giuen the earnest of the spirite in our hearts. 2.Cor.1.22.

And hée that hath created vs for this thing, is God, who also hath giuen vnto vs the earnest of the spirit. 2.Cor.5.5.

But God hath reuealed them vnto vs by his spirite: for the spirite searcheth

cheth all things, yea, the deepe things of God. 1. Cor. 2. 10.

And because we haue the same ſpirite of faith, according as it is written, I beleeued, and therefore haue I ſpoken, we also beleeue, and therefore ſpeake. 2. Cor. 4. 13.

c

Faith cauſeth vs to applie vnto our ſelues the loue of Chriſte, and all other his benefites.

That Chriſte maye dwell in your hearts by faith, that ye beeing rooted and grounded in loue, may be able to cõprehend with all Saintes, what is the breadth, and length, & depth, and height, & to know the loue of Chriſte which paſſeth knowledge, that ye may be filled with all fulneſſe of God. Ephe. 3. 17. 18. 19.

Queſtion.

How can it be that thy ſinnes are forgiuen thee, and yet according to Gods trueth, fullie punished vvith that punishment vvhich God hath appointed for ſinne?

Aunſwer.

Our ſinnes bothe forgiuen.

By this my true Faith, I ſée my ſinnes bothe to be forgiuen, and yet fully

fully punished. For in Jesus Christe to (a) satisfie God his Justice, they be (b) fully punished, and yet to me they be (c) forgiuen, because in me they be not punished, but in Christ for me, to set forth God his mercy, and therfore shall neuer be layde to my charge. In this manner therefore I se the Lord my God, to be bothe mercifull and iust.

men and punished.

Prooues out of the woord of God.

a

For he hath made him to be sinne for vs, which knew no sinne, that we should be made the righteousnesse of God in him. 2. Cor 5. 21.

Christe satisfieth God his iustice for vs.

Whome (namely Christ) God hath set forth to be a reconciliatiō through fayth in his blod, to declare his righteousnesse by the forgiuenesse of the synnes that are passed through the patience of God, to shew at this time his righteousnesse, that he might be iust,

iust, and a iustifier of him, which is of the faith of Iesus. Rom.3.25.26.

b

In Christe our sinnes are fully punished.

My Babes, these thinges write I vnto you, that ye sinne not: if any man sinne, we haue an aduocate with the father, Iesus Christe, the iust, and he is the reconciliatiō for our sinnes: and not for ours only, but also for the sinnes of the whole world. 1.Ioh.2.1.2.

Christe hath redeemed vs from the curse of the lawe, when he was made a curse for vs: for it is written. Cursed is euery one that hangeth on tree. Gala.3.13.

Who was deliuered to death for our sinnes, and is risen againe for our iustification. Roma.4.25.

c

In Christe our sinnes are forgiuen.

For God was in Christ, and reconciled the world vnto him self, not imputing their sinnes vnto them, & hath committed to vs the word of reconciliation. 2.Cor.5.19.

Question.

Yea, but although the punishment of thy sinnes

sinnes to be paide in Christe: yet seeing there can no vnrighteousneſse dwell vvith God: howe canst thou stand before God his iudgement seate, as righteous and iust, seeing thou hast no righteousneſſe, but such as is stained vvith so many sinnes?

Aunswer.

I stande as iust and righteous before the Throne of God, not cloathed with mine owne righteousnes, which I haue wrought in mine owne person, but with the (a) righteousnesse of Christe Iesus: which righteousnesse beeing taken holde vpon by (b) a true faith, is made mine. Thus am I iust in the syght of God, not in respect of mine owne workes, which I haue wrought, but taking hold vpon Christes workes to be mine by faith.

Howe we beeing vniust and vnrighteous, are notwithstanding, before God, iust & righteous.

Prooues out of the woorde of God.

a

But ye are of him in Christ Iesus, who of God is made vnto vs wisdom

We are righteous and

in the righ-

teouſneſſe of Chriſte, and not in our ſelues.

and righteouſneſſe, and ſanctification, and redemption 1.Cor.1.30.2.

For he hath made him to be ſinne for vs, which knew no ſinne, that we ſhould be made the righteouſneſſe of God in him 2.Cor.5.

But nowe is the righteouſneſſe of God made manifeſt without the law, hauing witneſſe of the lawe, and of the Prophets: To wit, the righteouſneſſe of God, by the Fayth of Ieſus Chriſte, vnto all, and vpon all that beléeue.

b

By Faith wee are iuſtified and ſaued from condempnation.

Therefore, we conclude that a man is iuſtified by faith, without the workes of the lawe. Rom.3.28.

He that beléeueth in him, ſhall not be condempned: but he that beléeueth not, is condempned already, becauſe hée beléeueth not in the name of the only begotten ſonne of God. Ioh.3.18.

Queſtion.

Dooth not this make men to run into all ſinne and vvickedneſſe?

Aunſwer.

No,

No, for this true faith, as soone as it is wrought in vs (a) through the holie Ghost, doth frame our hearts a new, and causeth vs to (b) detest, hate, lothe and abhorre sinne in all men, but especially in our selues, and maketh vs to haue our (c) whole delyght and ioye in those thinges which be agreeable to Gods will, and causeth vs also to (d) expresse the same in our life and conuersatiō, or else it is no true faith, but a dead (e) faith.

What fruite commeth of this doctrine.

Prooues out of the woord of God.

a

Iesus aunswered and sayde vnto him: Verelie, verelie, I say vnto thee, except a man be borne againe, he can not see the kingdome of God. Iohn. 3. 3.

The doctrin of faith doth not make vs carelesse, but carefull to walke in newnesse of lyfe.

Iesus aunswered: Verelie, verelie, I saye vnto thee, except that a man be borne of water, and of the spirite, hee can not enter into the kingdome of God, Iohn. 3. 5.

But ye haue not so learned Christ, if so be ye haue heard him, and haue bene taught by him, as the trueth is in Jesus. That is, that ye cast of concerning ỹ conuersation in tyme past, ỹ olde man, which is corrupt through the deceiueable lustes, and be renued in the spirite of your minde. Ephe. 4. 20, 21. 22. 23.

Lye not one to an other, seeing that ye haue put of the olde man, with his workes, and haue put on the newe, which is renued in knowledge after the Image of him that created him. Col. 3. 9. 10.

Knowing this, that our olde man is crucified with him, that the body of sinne might be destroyed, that henceforth wee shoulde not serue sinne. Rom. 6. 6.

We are buried then with him by baptisme into his death, that lyke as Christe was raised vp from the dead, by the glorie of the Father, so we also should walke in newnesse of lyfe. Rom. 6. 4.

I beseech you therfore, brethren, by the mercies of God, that ye giue vp your bodies a liuing Sacrifice, holie, acceptable vnto God, which is your reasonable seruing of God. And facio not your selues like vnto this world, but be ye chaunged by the renuing of your minde, that ye may proue what is the good will of God, & acceptable, and perfect. Rom. 12. 1. 2.

b

But I see an other law in my members, rebelling against the law of my minde, and leading mee captiue vnto the Lawe of sinne, which is in my members. Rom. 7. 23.

Beeing renewed by the spirite of God, we lothe the rebelling motions of the flesshe.

c

Then beeing iustified by faith, wee haue peace toward God, through our Lorde Iesus Christe, by whome also wee haue accesse through fayth vnto this grace, wherin we stande, and reioyce vnder the hope of the glorie of God: neither do we so onely, but also we reioyce in tribulations, knowing that tribulation bringeth forth patience.

Fayth causeth vs to reioyce in al thinges agreeable vnto God his wyll.

ence. And not only ſo, but we alſo reioyce in God, through our Lorde Ieſus Chriſte, by whome we haue now receyued the attonement. Rom. 5. 11.

d

Where faith is, it is not idle, but bringeth forth the fruites of godlie liuing, and conuerſation.

Likewiſe, thinke ye alſo, that ye are dead to ſinne, but are aliue to God in Ieſus Chriſt our Lord. Let not ſinne reigne therfore in your mortal body, that ye ſhould obey it in ỹ luſts therof. Neither giue your members as weapons of vnrighteouſnes vnto ſin: but giue your ſelues vnto God, as they that are aliue from the dead, and giue your members as weapons of righteouſnes vnto God. Ro. 6. 11. 12. 13.

So euerie good tree bringeth forth good fruit, and a corrupt tree bringeth forth euill fruite. Math. 7. 17.

I am the Vine, ye are the branches: he that abydeth in me, & I in him, the ſame bringeth forth much fruite, for without me ye cā do nothing. Ioh. 15. 5

c

Faith without good liue, is dead, & but counterfeyt.

Euen ſo the faith, if it haue no workes, is dead in it ſelfe. Iam. 2. 17.

Queſtion.

Queſtion.

Rehearſe the ſumme of this faith?

Aunſwer.

I Beleeue in God the Father almightie, maker of heauen and earth. And in Ieſus Chriſte his onelie Sonne our Lord, which was cõceiued by the holy Ghoſt, borne of the virgin Marie. He ſuffered vnder Pontius Pilate, was crucified, dead, and buried, he deſcended into hell, and the thirde daye, he roſe againe from death. He aſcended into heauen, and ſytteth on the right hande of God the Father almightie. From thence ſhall he come to iudge bothe the quicke and the dead. I beleeue in the holie Ghoſte. The holie Catholique Church. The Communion of Saintes. The forgiueneſſe of ſinne. The reſurrection of the body. And the life euerlaſting. So be it.

Queſtion.

VVhat is the effect of this Creede?

Aunſwer.

This Crede conteineth fowre eſpeciall poynts: fyrſt, what we ought to beleeue, concerning God the Father: ſecondly, concerning God the ſonne: thirdly, concerning God ỹ holy ghoſt: fowrthly, concerning God his people called the Church.

Queſtion.

VVhat beleeueſt thou in the firſt parte, concerning God the Father?

Two thinges to be beleeued cõcerning god the father.

Aunſwer.

Firſt, I beleeue that God the Father through Chriſte, (a) into whoſe body I am grafted by faith, is not onlie a (b) Father of other faithful, but euen my father, and therefore loueth (c) mee.

1

2 Secondly, that he is almighty, that is, that he hath (d) all power in his hande, guiding and ruling all things, ſo that nothing can be done in (e) heauen, earth, nor hell, without his prouidence.

Prooues

Prooues out of the woorde of God.

a

But as many as receyued him, to them he gaue power to be the ſonnes of God, euen to them that beléeue in his name. Iohn. 1. 12.

By Faith, we are grafted into the bodye of Chriſte, and made the ſonnes of God.

Now then there is no condempnation to them that are in Chriſte Ieſus, which walke not after the fleſhe, but after the ſpirite. Rom. 8. 1.

But if the ſpirit of him that rayſed vp Ieſus from the dead, dwel in you, hée that rayſed vp Chriſte from the dead, ſhall alſo quicken your mortall bodyes, becauſe that his ſpirite dwelleth in you. Rom. 8. 11.

For ye are all the ſonnes of God by faith, in Chriſte Ieſus. Gala. 3. 26.

b

For ye haue not receyued the ſpirite of bondage to feare againe: but ye haue receyued the ſpirite of adoption, wherby we crie, Abba, Father. The ſame Spirite beareth wytneſſe with our ſpirite, that we are the chil-

By Faith, euery one of the faithfull taketh God for his Father.

dren

dren of God. Rom. 8. 15. 16.

And I will be a Father vnto you, and ye ſhall be my ſonnes and daughters, ſayeth the Lorde almightie. 2. Cor. 6. 18.

c

God is not only the father of the faithful, but alſo ſuch a father as entirely loueth them.

But God ſetteth out his loue towards vs, ſeing that while we were yet ſinners, Chriſt died for vs. Much more then, being now iuſtified by his blood, we ſhall be ſaued from wrath through him. Rom. 5. 8. 9.

For the Lorde hath called thée, béeing as a woman forſaken, and afflicted in ſpirite: and as a young wife, when thou waſte refuſed, ſayeth thy God. For a lyttle whyle haue I forſaken thée, but with great compaſſion wyll I gather thée. For a moment, in mine anger, I hyde my face from thée for a little ſeaſon: but with euerlaſting mercy haue I had compaſſion on thée, ſayth the Lord thy redéemer. Eſa. 54. 6. 7. 8.

d

God hath

I am the Lorde, and there is none other

other, there is no God beſides mée: I gyded thée, though thou haſt not knowen mée, that they maye knowe from the ryſing of the Sunne, and from the Weſt, that there is none beſides mée. I am the Lord, and there is none other. I forme the lyght, and create darkneſſe: I make peace, and create euyll: I the Lord dó all theſe thinges. Eſa. 45. 5. 6. 7. I power and rule ouer all thinges.

I haue made the earth, and created man vpon it: I, whoſe handes haue ſpread out the Heauens, I haue euen cõmaunded all their armie. Eſa. 45. 12.

Which declare the laſt thing from the beginning: & from of olde, things that were not done, ſaying: my counſaile ſhall ſtand, and I will dó whatſoeuer I will. I call a Byrde from the Eaſt, and the man of my counſayle from farre: as I haue ſpoken, ſo wyll I bring it to paſſe: I haue purpoſed it, and I wyll dó it. Eſa. 46. 10. 11.

c

Or ſhall a Trumpette be blowen in God his

providence, ſtriketh the ſtrokes, and beareth the ſway in all things, and in al places.

in the Cittie, and the people be not afraide? or ſhall there be euill in a Cittie, and the Lorde hath not done it? Amos. 3. 6.

Whether ſhall I goe from thy ſpirite? Or whether ſhall I flée from thy preſence? If I aſcende into heauen, thou art there: If I lie downe in hel, thou art there. Let me take ỹ winges of the morning, & dwell in the vttermoſt parts of the ſea: yet thither ſhal thine hande leade mée, and thy right hand holde mée. &c. Pſal. 139. 7. 8. 9. 10.

Queſtion.

VVhat beleeueſt thou in the ſecond part concerning God the ſonne?

Aunſwer.

What we ought to beleeue concerning God the ſonne.

I beléeue that Jeſus Chriſte, one God (a) in ſubſtaunce with the father and the holie Ghoſt, (b) toke flеſhe of the Virgin Marie, and is become perfect man as I am, in all things, ſinne onelie excepted, (c) and in my nature hath wrought for mée, whatſoeuer was néedefull for my ſaluation.

Prooues

Prooues out of the woord of God.

a

Of whome are the Fathers, and of whome concerning the flesshe, Christe came, who is God ouer all blessed for euer, *Amen*. Rom 9.5. Iesus christ is God of the same substaunce with his Father.

In the beginning was the worde, and the worde was with God, and that worde was God. 1.Iohn.1.

Beleuest thou not that I am in the Father, and the Father is in me? the wordes that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, he doth the workes. Beleue me that I in the Father, and the Father in me: at the least, beleue me for the workes sake. Iohn. 10.11.

b

Concerning his sonne Iesus Christ our Lorde, which was made of the seede of Dauid, according to the flesshe. Rom.1.3. Christ tooke flesshe of the virgin Marie.

But while he thought these things, beholde, the Angel of the Lord appeared

red vnto him in a dreame, ſaying: Ioſeph the ſonne of Dauid, feare not to take Marie for thy Wife: for that which is cõceyued in her, is of the holie Ghoſt. And ſhe ſhall bring forth a Sonne, and thou ſhalt call his name Ieſus: for he ſhal ſaue his people from their ſinnes.

C

Chriſte in our nature hath wrought all thinges needfull for our ſalvation.

For as much then as the chyldren were partakers of the fleſh and blod: he alſo him ſelfe likewiſe toke parte with them, that he might deſtroye through death, him that had the power of death: that is, the deuill, and that he might deliuer all them, which for feare of death, were all their lyfe time ſubiect to bondage. Heb. 2. 14. 15.

For (that that was impoſſible to the law, in as much as it was weake, becauſe of the fleſh,) God ſending his owne Sonne, in the ſimilitude of ſinfull fleſhe, and for ſinne, condemned ſinne in the fleſhe, that the righteouſneſſe of the lawe might be fulfilled in vs, which walke not after the fleſhe, but

but after the spirite.

Question.

What meanest thou when thou sayest, He suffered vnder Pontius Pilate?

Aunswer.

Why Christ suffered vnder Pontius Pilate.

Because the māner of death which men do suffer by the sentence of the Judge, and vnder the title of Justice, is more shamefull, slaunderous, and terrible, then if a man should dye naturallie in his bed: therefore Christe toke on him our person, to shew himselfe (a) before an earthly Judge, and to be (b) condempned by the mouth of Pylate, he beeing then Judge, that thereby we might be cleared before the iudgement seate of God.

Prooues out of the woord of God.

a

Christe brought before earthly Rulers.

The Kings of the earth bande themselues, and the Princes are assembled togeather against the Lorde, and against his Christe. Psal. 2. 2.

For

For doubtleſſe againſt thine holie Sonne Jeſus, whome thou haſt annointed, bothe Herode, & Pontius Pilate, with the Gentyles, & the people of Iſraell gathered them ſelues together, to do what ſoeuer thine hande, and thy counſaile had determined before to be done. Acts. 4 27.28.

b

Pilate condemneth Jeſus.

Then let he (namely Pilate) Barrabas loſe vnto them, and ſcourged Jeſus, and deliuered him to be crucified. Math. 27.26.

Then Pilate toke Jeſus, and ſcourged him. Iohn. 19.1.

When Pilate heard that worde, he brought Jeſus forth, and ſate downe in the iudgement ſeate, in a place called the Pauement, and in Hebrewe, Gabbatha, Iohn. 19. 13.

Then deliuered he him vnto them, to be crucified. And they toke Jeſus and led him away. Iohn. 19. 16.

Queſtion.

What meaneſt thou, when thou ſayeſt, Chriſt was crucified, dead, & buried?

Aunſwer.

Aunſwer.

Firſt, I meane in that he was cru- What we learne of Chriſtes being crucified. cified, that he ſuffered (a) the death of ỹ Croſſe, which was an abhominable and curſed death, (b) to delyuer mée from the curſe which was due for my ſinnes.

Secõdly, for as much as death was a puniſhment due vnto mã for ſinne, therefore our ſauiour Chriſte did ſuffer death, and by ſuffering, ouercame death. For in his death doth lie the principall poynt of our ſaluation: for if he had not bæne trnely (c) dead, we ſhould yet haue bæne ſubiect to eternall death and dampnation. Why Chriſt dyed.

Thirdlie, he was buried for ỹ more greater confirmatiõ of his death and reſurrection. And to ỹ intent to make it more certainly knowen vnto vs: it pleaſed him alſo to be buried after the commõn manner of men, and that by two notable perſons, (d) Nicodemus, and Ioſeph of Aramathia: which was done alſo by the wyll and conſent of Pylate, who cauſed the body to be de- Why Chriſt was buried.

lyuered vnto them.

Proones out of the woord of God.

a

Christ crucified, that is, put to death on the Crosse.

And when they were come to the place, which is called Caluarie, there they crucified him, and the euil doers, one at the right hande, and the other at the left. Luk. 23. 33.

b

Christ suffered the cursed death of the crosse, to deliuer vs from the curse due to our sinnes.

Christe hath redeemed vs from the curse of the lawe, when he was made a curse for vs, (for it is written, Cursed is euery one that hangeth on tree) that the blessing of Abraham might come on the Gentiles through Christ Iesus, that we might receiue the promise of the Spirite through fayth. Gala. 3. 13. 14.

c

If Christe had not truly dyed, we had yet remayned in the condemnatiō of our sinne: For

Therefore will I giue him a portion with the great, and he shall deuide the spoyle with the strong, because he hath poured out his soule vnto death, and he was counted with the transgressors, and he bare the sinne of ma-

ny,

ny, and prayed for the trespassers. Esa 53. 12.

the ende of his death was to deliuer vs.

But God setteth out his loue toward vs, seeing that whyle we were yet sinners, Christe dyed for vs. Rom. 5. 8.

For first of all, I delyuered vnto you that which I receyued, how that Christe died for our sinnes, according to the scriptures. 1. Cor. 15. 3.

But he was woũded for our transgressions, he was broken for our iniquities: the chastisement of our peace was vpon him, and with his strypes we are healed. Esa. 53. 5.

Who his owne selfe bare our sinnes in his body on the tree: that we beeing delyuered from sinne shoulde lyue in righteousnesse: by whose strypes ye are healed. 1. Pet. 2. 24.

d

Iesus buried by Ioseph of Aramathia & Nicodemus with ỹ wyll

And when ỹ euen was come, there came a ritche man of Aramathia, named Ioseph, who had also him selfe been Jesus disciple. He went to Pilate, and asked the body of Jesus, then

and consent of Pilate. Pilate commaunded the body to be deliuered. Math.27.57.58.

Ioseph of Aramathia, an honorable Coũsailour, which also looked for the kingdome of God: came and went in boldlie to Pilate, and asked the body of Jesus. &c. Mark.15.43.

He (namely Ioseph) went to Pilate, and asked the body of Jesus, and tooke it down, and wrapped it in a Linnen cloath, & layde it in a Tombe, hewen out of a rock, wherin was neuer man yet layde. Luke.23.52.53.

And there came also Nicodemus (which first came to Jesus by night) & brought of Myrrhe & Aloes mingled togeather, about an hundreth pound. Then they tooke the body of Jesus, & wrapped it in Linnen cloathes, with the odors, as the maner of the Jewes is to burie. Iohn.39.40.

Question.

VVhat meanest thou, concerning this, that Christe descended into hell?

Aunswer.

VVhat the meaning is Where it is sayd, that Christe descended

rended into hell: thereby I beléeue, that Christ did not only suffer in his bodie, the punishment due vnto my body, (a) but also in his soule, the punishment due to my soule, which was the torments of hell, second death, (b) sorrowes of death, and abiection from God: as it doth appeare by the anguishe of his soule in the Garden, (c) when drops of blood issued out of his body, and also vpon the Crosse, by (d) his lamentable crie vnto his Father. For in a miserable case had we béene, if hée had suffered onelie the punishment due to our body, and not to our soules. of Christes descending into hell.

Prooues out of the woord of God.

a

Yet the Lord would breake him, and make him subiect to infirmities: when he shall make his soule an offering for sinne, he shal sée his séede, and shall prolong his dayes, and the will of the Lord shall prosper in his hand. He shall sée of ỹ trauaile of his soule, Christe suffered for our sinnes, as wel in soule as in body.

and shall be satisfied: by his knowledge shall my righteous seruaunt iustifie many, for he shall beare their iniquities.

The punishment which christ in soule suffered for our sinnes, amongst other names the Scripture termeth, sorrowes of death.

b

Whome God hath raysed vp, and loosed the sorrowes of death, because it was vnpossible that hee shoulde be holden of it. Acts.2.24.

Then sayde Jesus vnto them: My Soule is verie heauie euen vnto the death, tarie ye heere and watche with mee. Math.26.38.

c

This sheweth the extremenes of the payne which christ felte for our sinnes.

But beeing in an agony, he prayed more earnestlie: and his sweat was lyke drops of blood, trickling downe to the ground. Luk.22.44.

d

These cryinges lykewise declare vnto vs the greatnesse of the torments that Christe sustained for

And Jesus cried with a lowde voice and sayde: Father into thine handes I commend my spirite. And when he thus had sayde, he gaue vp the ghoste. Luke.23.46.

And about the ninth howre, Jesus cried with a lowde voyce, saying: Eli, Eli,

Eli, Lamaſabachthani? That is, My God, my God, why haſt thou forſaken mée. Math. 27. 46. our trans-greſſions.

Then Jeſus cryed againe with a lowde voice, and yelded vp the ghoſt. Math. 27. 50.

Queſtion.

What fruite haſt thou by the death of Chriſte?

Aunſwer.

Profite by the death of Chriſte.

Firſt, I beléeue that this death & puniſhmẽt which Chriſt ſuffered, is the appeaſing of (a) Gods wrath, & a full ſatisfaction to God for all my ſinnes.

Secondly, that (b) as he is dead for ſinne, ſo he will cauſe ſinne to dye in my mortall body.

Prooues out of the woorde of God.

a

Neyther by the blood of Goates and Calues, but by his owne blood entred he in once vnto the holy place, and obtayned eternal redemption for vs. For if the blood of Bulles and of Goates, and the aſhes of an Heyfer, The death of Chriſt is the appeaſing of Gods wrath, and a full ſatisfactiõ for all our ſinnes.

sprinckling them that are vncleane, sanctifieth, as touching the purifying of the flesh: how much more shall the blood of Christe, which through the eternall spirit, offered him selfe without spot to God, purge your conscience from dead workes, to serue the liuing God? Hebr. 9. 12. 13. 14.

So Christ was once offered to take away the sinnes of many, and vnto them that looke for him, shall he appeare the seconde time, without sinne vnto saluation. Heb. 9. 28.

Who his owne selfe bare our sinnes in his body on the tree, that we beeing deliuered from sinne, should lyue in righteousnesse, by whose stryppes ye were healed. 1. Pet. 2. 24.

And he is the reconciliation for our sinnes, and not for ours only, but also for the synnes of the whole worlde. 1. Iohn. 2. 2.

b

Christe dyeing for sinne causeth syn also to dye

For they that are Christes, haue crucified the flesh with the affections and the lustes. Gala. 5. 24.

For

For I through the law am dead to the lawe, and that I might liue vnto God, I am crucified with Christe. In our mortall bodies.

Knowing this, that our olde man is crucified with him, that the bodie of sinne might be destroyed, that henceforth we should not serue sinne. For hée that is dead, is frée from sinne. Wherfore, if we be dead with Christ, we beleue that we shal liue also with him. Rom. 6. 6. 7. 8.

Likewise thinke ye also, that ye are dead to sinne: but are a liue to God in Iesus Christe our Lord. Rom. 6. 11.

Question.

What profite hast thou by the rising againe of Christe?

Aunswer.

Profite by Christes resurrection.

First, I am assured by his rysing from death, that he hath (a) ouercome death, hell, & sinne, and hath finished my iustification. 1

Secondly, that as he is ryse from death, so he causeth me as a member of him, (b) to ryse from sinne, and delyght in righteousnesse. 2

Thirdly,

Thirdly, his rising againe is a sure pledge to mee, that my (c) body shall in like manner rise againe.

Prooues out of the woord of God.

a

Christe rysing from death, hath for vs gotten the victorie ouer death, hell, & sinne, & hath finished our iustificatiō.

O Death, where is thy sting? O graue where is thy victorie? The sting of death is sinne, & the strength of sinne is the lawe. But thankes be vnto God, which hath giuen vs victorie through our Lord Iesus Christe. 1. Cor. 15. 55. 56. 57.

Who shall laye any thing to the charge of Gods chosē? It is God that iustifieth, who shall condempne? It is Christe which is dead, yea, or rather which is rysen againe, who is also at the right hande of God, and maketh request for vs. Rom. 8. 33. 34.

Who was delyuered to death for our sinnes, and is risen againe for our iustification. Rom. 4. 25.

b

Christe rysing from death, causeth

We are buried thē with him by baptisme into his death, ỹ lyke as Christ was

was raysed up from the death by the glory of the Father, so we also should walke in newnes of life. Rom.6.4.

seth vs to rise from sin, and delyght in ryghteousnesse.

If ye then be rysen with Christe, seeke those thinges which are aboue, where Christe sitteth at the right hād of God. Set your affections on things that are aboue, and not on thinges which are on the earth. For ye are dead, and your life is hyd with Christ in God Col.1.2.3.

c

For if there be no resurrection of the dead, then is Christe not rysen. 1.Cor.15.13.

Christe rysing from the dead, is a pledge of our rysing also.

For if the dead be not raysed, then is Christe not raysed. 1.Cor.15.16.

But now is Christe risen from the dead, and was made the first fruits of them that sleepe. 1.Cor.15.20.

Question.

What is the meaning of this, that Christ ascended into heauen?

Aunswer.

Christe as touching his manhead, is (a) only in heauē: But (b) in his Godhead,

Christe absent in body, but present

With vs in Godhead. head, and comfort of his holie spirite, he is with vs to the end of the world.

Prooues out of the woorde of God.

a

Christ, concerning his manhead, is only in heaven. Ye men of Galilee, why stand ye gasing into heauen? This Iesus which is taken vp from you into Heauen, shall so come, as ye haue seene him go into heauen. Acts.1.11.

Whome (namely Christe) the heauens must conteyne, vntyll the tyme that all thinges be restored, which God had spoken by the mouth of all his holie Prophetes since the worlde began. Acts.3.21.

b

Christ, touching his Godhead, and comfort of his spirit, is with vs vnto the end of the world. And loe, I am with you alway, vntyll the ende of the worlde. Math.28. 20.

And I will praye the Father, and he shall giue you an other Comforter, that he maye abyde with you for euer.

Question.

What

What good getteſt thou by the aſcending of Chriſte into heauen?

Aunſwer.

The profite that we get by Chriſtes aſcention.

Firſt, Chriſte his aſcending into heauen, is a ſure pledge vnto me, that (a) I ſhall in like manner, as a member of him by his power, be receiued into heauē, in the ſame nature wherin he is aſcended. 1

Secondly, Chriſte hauing aſcended into heauen, (b) maketh continuall interceſſion for me. 2

Prooues out of the woord of God.

a

As Chriſte is aſcended into heauen, ſo alſo ſhall we by his power aſcende into heauen.

And though I goe to prepare a place for you, I will come againe, and receiue you vnto my ſelfe, that where I am, there may ye be alſo. Iohn. 14. 3.

Who ſhall chaunge our vile body, that it may be fationed lyke vnto his glorious body, according to the working, whereby he is able euen to ſubdue all thinges vnto him ſelfe. Phil. 3. 21.

When Chriſte, which is our lyfe, ſhall

ſhall appeare, then ſhal ye alſo appeare with him in glory. Col. 3. 4.

Then ſhall we which lyue and remayne, be caught vp with them alſo in the clowdes, to meete the Lorde in the ayre, and ſo ſhall we be euer with the Lorde. 1. Theſ. 4. 17.

b

Chriſte maketh continual requeſt for vs in heauen.

It is Chriſte which is dead, yea, or rather, which is riſen againe, who is alſo at the right hande of God, & maketh requeſt alſo for vs. Rom. 8. 34.

For Chriſte is not entred into the holy places that are made with hãds, which are ſimilitudes of ỹ true ſanctuarie: but is entred into verie heauen, to appeare nowe in the ſight of God for vs. Heb. 9. 24.

My Babes, theſe thinges write I vnto you, that ye ſinne not: and if any man ſinne, we haue an aduocate with the Father, Ieſus Chriſte, the iuſte. And he is the reconciliation for our ſinnes: and not for our ſinnes only, but alſo for the ſinnes of the whole worlde. 1. Iohn. 2. 12.

Queſtion.

Question.

What is the meaning of this, that Christ sitteth at the right hande of God the Father?

Aunswer.

Christe sitteth at the right hand of the father: that is, hath (a) all power giuen him of the Father, ouer all thinges.

What it is to sit at the ryght hande of God.

(a) Procedes out of the woord of God.

Which he wrought in Christ, when he rayled him from the dead, and set him at his right hande in the heauenlie places, farre aboue all principalities and power and might, and domination, and euerie name that is named: not in this world only, but also in that that is to come, & hath made all things subiect vnder his feete, and hath appointed him ouer all thinges to be the head to the Church. Ephe. 1. 20. 21. 22.

Christe sytteth at the ryght hande of God, that is, hath power ouer all thinges.

And Iesus came and spake vnto them, saying: All power is giuen vnto

vnto mée, in Heauen and in earth. Math.28.18.

Question.

What fruite dooſt thou receiue by this, that Chriſte ſhall come to iudge the quicke and the dead?

Aunſwer.

Chriſte his comming to iudgement, comfortable to the godly, and terrible to the vngodly.

To me that am a mẽber of Chriſte, it is a ſyngular comfort, (a) when I knowe aſſuredlye that none ſhall be my Iudge, but he that is my ſauiour: but terryble it wyll be to thoſe that flée from Chriſte, when (b) they ſhall ſée him come to iudge them, whome they in their lyfe time refuſed.

Prooues out of the woorde of God.

a

Chriſt ſhall come to iudge the elect, which to them wyl be a great comfort.

And he ſhall ſend his Angels with a great ſounde of a Trumpette, and they ſhall gather togeather his elect, from the fowre windes, and from the one ende of the heauen to the other. Math.24.31.

And Ieſus ſayd vnto them, verelie,

I

I ſaye vnto you, that when the ſonne of man ſhall ſytte in the throne of his maieſtie, ye which folowed me in the regeneratiō, ſhall ſit alſo vpō twelue Throones, & iudge the twelue Tribes of Iſrael. Math.19.28.

Then ſhall the King ſaye to them on his right hande, come ye bleſſed of my Father: inherite ye the kingdome prepared for you from the foundation of the worlde. Math.25.34.

When he ſhall come to be glorified in his Saintes, and to be made marueylous in all them that beleeue, (becauſe our teſtimonie towardes you was beleeued) in that day. 2. The. 1.10.

b

For it is a ryghteous thing with GOD, to recompence tribulation to them that trouble you, & to you which are troubled reſt with vs, when the Lord Ieſus ſhall ſhew him ſelfe from Heauen, with his mightie Angelles, in flaming fire, rendring vengeaunce vnto them that dw not knowe God, & which obey not vnto the goſpel of our

The iudgement of Chriſt wyll be terryble to the wicked.

Lord Jeſus Chriſte. 2. Theſ. 1. 6. 7. 8.

Then ſhall there be ſignes in ỹ Sun and in the Moone, and in the ſtarres, and vpõ the earth, trouble among the Nations with perplexity, the ſea and the waters ſhall roare, and mennes hearts ſhall fayle them for feare, and for looking after thoſe thinges which ſhall come on the worlde: for the power of heauen ſhalbe ſhaken. Luk. 21. 25. 26.

Then ſhall he ſay vnto them on the lefte hande: Depart from me ye curſed into euerlaſting fire, which is prepared for the deuill and his Angelles. Math. 25. 41.

Queſtion.

VVhat beleeueſt thou in the thirde part, concerning God The holy Ghoſt?

Aunſwer.

(a) What we ought to beleeue of God the holy ghoſt.

I beléeue that God the holy Ghoſt, (a) ſealeth into my heart all Chriſtes benefites to be mine, and (b) maketh ſinne to die in me, and ſtirreth me vp to righteouſnes, and holines of lyfe.

Prooues

Prooues out of the woorde of God.

a

Nowe ye are not in the fleſh, but in the ſpirite, becauſe the ſpirite of God dwelleth in you: but if any man hath not the ſpirite of Chriſte, the ſame is not his. Rom. 8.9.

But if the ſpirite of him that raiſed vp Jeſus from the dead, dwell in you: hee that rayſed vp Chriſte from the dead, ſhall alſo quicken your mortall bodyes, becauſe that his ſpirite dwelleth in you. Rom. 8.11.

For ye haue not receyued the ſpirit of bondage to feare againe: but ye haue receyued the ſpirit of adoption: wherby we crie, Abba, Father. The ſame ſpirit beareth witnes with our ſpirit, that wee are the chyldren of God. If we be children, we are alſo heyres, euen the heyres of God, & heyres annexed with Chriſt, if ſo be ỹ we ſuffer with him, that we may alſo be glorified with him. Rom. 8.15.16.17.

The holie Ghoſt maketh vs full aſſureaunce of all the benefites of Chriſte.

And becauſe ye are ſõnes, God hath

sent forth the spirite of his Sonne in to your heartes. which cryeth, Abba, Father. Gala. 4. 6.

That the God of our Lorde Jesus Christe the Father of glorie, might giue vnto you the spirit of wisedome, & reuelation through the knowledge of him, that the eyes of your vnderstanding maye be lyghtened, that ye maye knowe what the hope is of his calling, & what the ritches of his glorious inheritaunce is in the Saints. Ephe. 1. 17. 18.

b

The spirite of God kylleth sinne in vs, and stirreth vs vp to newnesse of lyfe.

And be renewed in the spirit of your minde, & put on the new man, which after God is created in righteousnesse and true holinesse. Ephe. 4. 23. 24.

In whome also ye are circumcised with circumcisiō made without handes, by putting off the sinfull body of the flesh, through the circumcision of Christe, in that ye are buried with him through Baptisme, in whome ye are also raysed vp togeather, through the faith of ẏ operation of God, which

raysed

rayſed him from the deade. And ye which were dead in ſinnes, and in the vncircumciſion of your fleſhe, hath he quickened togeather with him, forgiuing you all your treſpaſſes. Collo. 2. 11. 12. 13.

Queſtion.

Seeing there is but one God onelie, vvhy nameſt thou the Father, the Sonne, and the holie Ghoſte?

Aunſwer.

Becauſe God hath ſo opened him ſelfe in his (a) woorde, that theſe three ſundry perſons are in ſubſtaunce, but (b) one true and euerlaſting God.

The three perſons in the Godhead, make but one god in ſubſtance.

Prooues out of the woorde of God.

a

And Jeſus when he was baptized, came ſtraight out of the water: and loe, the Heauens were opened vnto him, and Iohn ſawe the ſpirit of God deſcending like a Doue, and lyghting vpon him. And loe, a voice came from heauen, ſaying: This is my belowed

In the godhead there be three ſundry perſons.

ſonne, in whome I am well pleaſed. Math. 3. 16. 17.

Go therfore and teach all Nations, baptizing them in the name of the father, and the Sonne, & the holy ghoſt. Math. 28. 19.

For there are three, which beare recorde in heauen, the father, the worde, and the holy ghoſt, and theſe three are one. 1. Iohn. 5. 7.

The ſpirite of the Lord is vpon me (ſpeaking of Chriſt) therfore hath the Lord annointed me. &c. Eſai. 61. 1.

b

And all theſe things worketh euen the ſelfe ſame ſpirite, diſtributing to euerie man ſeuerallie as hee wyll. 1. Cor. 12. 11.

The three ſundrie perſons in the godhead, are all but one God.

For there are three which beare recorde in heauen: the Father, the worde, and the holie Ghoſt, and theſe three are one.

Queſtion.

Now let vs come to the fourth part, what *calleſt thou,* the catholique Church?

Aunſwer.

The

The Catholique Church, is the (a) whole company of true faithfull people, which euer were ſince the beginning of the worlde in all places, which alſo be now, and ſhalbe to the ende of the worlde. Of the which number, I beléeue that I (b) am one. I beléeue that God (c) knoweth them all, & hath a (d) moſt tender care euer them.

¶ What the Catholique Church is.

Prooues out of the woord of God.

a

For thoſe which hée knewe before, hée alſo Predeſtinate to be made lyke to the Image of his Sonne, that hée might be the firſt borne among many brethren. Rom. 8. 29.

The Catholique Church, is a company of faythfull, gathered out of all people and places of the world, from the begynning, euen vnto the ende of the world.

That in ỳ diſpenſation of the fulnes of ỳ times, he might gather togeather in one all things, bothe which are in heauen, & which are in earth, euen in Chriſt: in whome alſo we are choſen, whē we were predeſtinate according to the purpoſe of him, which worketh all things after ỳ counſel of his owne wyll, that wée, which fyrſt truſted

in Chriſte, ſhould be vnto the prayſe of his glorie: in whome alſo ye haue truſted, after that ye heard the worde of trueth, euen the Goſpell of your ſaluation, wherein alſo after that ye beléeued, ye were ſealed with the holy ſpirit of promiſe. &c. Eph.1.10.11.12.13.

And I saye alſo vnto thée, thou arte Peter, and vpon this rock wyl I build my Church: and the gates of hell ſhall not ouercome it. Math.16.18.

Other ſhæpe haue I alſo which are not of this folde, them alſo muſt I bring, and they ſhall heare my voice: and there ſhall be one ſhæpfolde, and one ſhæpheard. Ioh.10.16.

b

The ſpirite of God aſſureth vs, that we be the children of God in Chriſte, and therefore of the Church of God.

The ſame ſpirite beareth witneſſe with our ſpirite that we are the children of God. Rom.8.16.

Proue your ſelues, whether ye are in the Fayth: examine your ſelues: Know ye not your owne ſelues how that Ieſus Chriſt is in you, except ye be reprobates. 2.Cor.13.5.

c

But

But the foundation of God remayneth ſure, & hath this ſeale, the Lorde knoweth who are his: and let euerie one that calleth on ỹ name of Chriſt, depart from iniquitie. 2. Tim. 2. 19.

God knoweth all thoſe that be of his Church.

d

Caſt all your care on him, for he careth for you. 1. Pet. 5. 7.

For thus ſayth the Lord of hoſtes: After this glory hath he ſent me vnto the Nations, which ſpoyled you. For he that toucheth you, toucheth ỹ apple of his eye. Zach. 2. 8.

God hath a moſt tender care and a loue towardes thoſe that are his.

Can a woman forget her chylde, and not haue compaſſion on the ſonne of her wombe? Though they ſhould forget, yet wyll I not forget thee. Eſa. 49. 15.

Are not two Sparowes ſolde for a farthing: and one of them ſhall not fall on the grounde without your father? Yea, and all the heaires of your head are numbred. Feare ye not therfore, ye are of more value then many Sparowes. Math. 10. 29. 30. 31.

Queſtion.

VVhat

What callest thou, the Communion of Saintes?

Aunſwer.

What the Cõmunion of Saintes is.

The Communion of Saints, is the ſociety that all we which beleeue haue one with an other, as (a) members of one head, Jeſus Chriſte, whereby we are (b) ready to cõmunicate all Gods benefites, bothe ſpirituall and temporall, to the mutuall health & comfort one of an other, according to the meaſure which we haue receyued of God in this lyfe.

Prooues out of the woorde of God.

a

We are all members of one body, and therfore ought to haue fellowſhippe one with an other.

For by one ſpirite, are we all baptized into one bodie, whether we be Jewes or Grecians: whether wee be bonde or free, and haue beene all made to drinke into one Spirite. 1.Cor.12.13. &c.

For wee that are many, are one bread, and one body, becauſe wee are all partakers of one bread. 1.Cor.10.17.

But

But let vs followe the trueth in loue, and in all thinges growe vp into him, which is the head, that is Christ. Ephe. 4. 15.

For we are members of his body, of his flesh, and of his bones. Eph. 5. 30.

And hée is the heade of the body of the Church: he is the beginning, and the first borne of the dead, that in all thinges he might haue the preheminence. Col. 1. 18.

So we béeing many, are one body in Christe, and euery one, one an others members. Rom. 12. 5.

b

Besides the thinges that are outward, I am combred dayly, and haue the care of all the Churches. 2. Cor. 11. 28.

Weare ye one an others burden, and so fulfill the lawe of Christe. Ga. 6. 2.

If there be therefore, any consolatiõ in Christe: if any cõfort of loue: if any felowship of the spirit: if any compassion and mercie, fulfill my ioye, that ye

wee ought bothe spiritually and temporally one member to be helpefull to an other, according to the measure receyued from God.

ye be lyke mynded, hauing the same lowe, beeing of one accorde, and of one iudgement, that nothing bee done through contencion or vaine glorie, but that in meekneſſe of minde, euery man eſteeme other better then him ſelfe. Looke not euerie man on his owne thinges, but euerie man alſo on the thinges of other men. Phil. 2. 1.2.3.4.

Queſtion.

V What is it to beleeue, The forgiuenes of ſinne?

Aunſwer.

The punishment of our ſinnes diſcharged by Chriſte.

I beleeue that Jeſus Chriſte hath wholy(a) apeaſed God for my ſinnes, and payde the full punishment due vnto them, and therefore that they be freely forgiuen me, and ſhall neuer be layde to my charge.

Prooues out of the woord of God.

a

In Chriſte we haue full redemption, and forgiuenes.

And he is the reconciliation for our ſins, & not for ours onelie, but alſo for the ſins of the whole world 1.Ioh.2.2.

In

In whome wée haue redemption through his blood, that is, the forgiuenesse of sinnes. Col. 1 14. nesse of our sinnes.

For it pleased the Father, that in him should all fulnesse dwell, and by him to reconcyle all things vnto him selfe, and to set at peace through the blood of his crosse, bothe the things in earth, and the thinges in heauen: and you which were in tymes past straūgers & enimies, because your mindes were set on cupl workes: hath he now also reconciled in the body of his flesh, through death, to make you holy and vnblameable, and without faulte in his sight. Col. 1. 19 20. 21, 22.

But ye are of him in Christ Iesus, who of God is made vnto vs wisdom and righteousnesse, and sanctification and redemption. 1. Cor. 1. 30.

Surely, he hath borne our infirmities, and caried our sorrowes: yet we dyd iudge him, as plagued and smytten of God, and humbled. But he was wounded for our transgressions, he was broken for our iniquities: the chastise-

chaſtiſement of our peace was vppon him, and with his ſtripes we are healed. Eſa. 53. 4. 5.

He was taken out from priſon, and from iudgement: and who ſhall declare his age? for he was cutte out of the liuing: for the tranſgreſſion of my people was he plagued. Eſa. 53. 8.

Therefore will I giue him a portion with the great, and he ſhall deuide the ſpoyle with the ſtrong, becauſe he hath poured out his ſoule vnto death: and he was counted with the tranſgreſſors, and he bare the ſinne of many, and prayed for the treſpaſſers. Eſa. 53. 12.

For there is no difference, for all haue ſinned, and are depriued of the glorie of God, and are iuſtified by his grace frælie, through the redemption which is in Chriſte Jeſus, whome God hath ſet forth to be a reconciliation through faith in his blood, to declare his righteouſneſſe, by the forgiueneſſe of the ſinnes that are paſſed through the Patience of God.

Rom.

Rom.3. 23.24.25.

But God ſetteth out his loue towards vs, ſéeing that whyle we were yet ſinners, Chriſte died for vs. Ro.5. 8.

For if when we were enimies, we were reconciled to God by the death of his ſonne: much more being reconcyled, we ſhall be ſaued by his lyfe. Rom.5.10.

For God was in Chriſte, and reconcyled the worlde to him ſelfe, not imputing theyr ſinnes vnto them, and hath committed to vs the worde of reconciliation. 2.Cor.5.19.

Queſtion.

What beleeueſt thou of, the ryſing againe of the body?

Aunſwer.

I beléeue that after this life ended, my ſoule (a) ſhall goe to GOD that gaue it: and my body ſhall reſt in the Graue, vntyll the appointed tyme: and then I ſhall (b) ſée God in my fleſhe, and mine eyes ſhall loke vpon him, and this my body ſhall be made lyke

(a) whether the ſoules of the godlie goe after death.

like vnto the glorious body of Chriſt, without all corruption.

Prooues out of the woord of God.

a

The ſoule of man after this lyfe ended, goeth to God.

And duſte returne to the earth, as it was, and the ſpirit returne to God that gaue it Eccle. 12.7.

And it was ſo that the begger died, and was carried by Angelles into Abrahams boſome Luk. 16.22.

Then ſayde Jeſus vnto him, verelie, I ſaye vnto thee, to day ſhalt thou be with me in Paradiſe. Luk 23.43.

b

The eſtate and condition of our bodies at the reſurrection.

And though after my ſkinne, wormes deſtroye this bodie, yet ſhall I ſee God in my fleſhe. Whome I my ſelfe ſhall ſee, and mine eyes ſhall beholde, and none other for me, though my reynes are conſumed within me. Iob. 19.26.27.

So alſo is the reſurrection of the dead. The body is ſowen in corruption, and is rayſed in incorruption. It is

is ſowen in diſhonour, & is rayſed in glory: It is ſowen in weaknes, and is rayſed in power. It is ſowen a naturall body, & is raiſed a ſpirituall body: there is a naturall body, and there is a ſpirituall body. 1. Cor. 15. 42. 43. 44.

For this corruptible, muſt put on incorruption: and this mortall muſt put on immortalitie. 1. Cor. 15. 53.

Who ſhall chaunge our vile body, that it may be facioned lyke vnto his glorious body, according to the working, whereby he is able euen to ſubdue all things vnto him ſelfe.

I would not, Brethren, haue you ignorant concerning them which are a ſléepe, that you ſorrowe not, euen as other which haue no hope. For if we beléeue that Jeſus is dead, and is ryſen, euen ſo them which ſléepe in Jeſus, will God bring with him. For this ſaye we vnto you by the worde of the Lorde, that we which lyue, and are remaining in the comming of the Lorde, ſhall not preuent them which ſléepe. For the Lorde him ſelfe ſhall

deſcende from heauen with a ſhoute, and with the voyce of the Archangel, and with the Trumpet of God: and the dead in Chriſte ſhall ryſe firſt. 1. Theſ. 4. 13. 14. 15. 16.

Queſtion.

VVhat is it that thou ſayeſt of Lyfe euerlaſting?

Aunſwer.

What we ought to beleeue of lyfe euerlaſting.

I beleeue that when God ſhall raiſe againe this my body, and ioyne it againe togeather with my ſoule, that then I ſhall lyue with Chriſte (a) for euer, in his euerlaſting kingdome of glorie.

Prooues out of the woorde of God.

a

The body in the laſt reſurrection ioyned togeather with the ſoule, we ſhal liue in heauen with Chriſt for euer.

For this corruptible muſt put on incorruption: and this mortall muſt put on immortalitie. So when this corruptible hath put on incorruptiõ and this mortall hath put on immortalitie, then ſhall be brought to paſſe the ſaying that is written: Death is

is swallowed vp into victory. 1. Cor. 15 53 54.

Question.

By what meanes doo we attaine vnto this faith which thou hast heere confessed?

Aunswer.

The holie Ghoste hath appoynted the preaching of the worde, to be the ordinarie meanes, whereby hee (a) worketh in our hartes, this true and liuelie faith, and without this preaching of the word, we can neuer haue fayth.

Howe we attayne vnto fayth.

Prooues out of the woord of God.

a

But howe shall they call on him, in whome they haue not beléeued? and howe shall they beléeue in him, of whome they haue not hearde? and how shal they heare without a Preacher? Rom. 10. 14.

Preaching the ordinarie meanes whereby God worketh fayth in vs.

Then fayth is by hearing, and hearing by the worde of God. Rom. 10. 17.

For ſeeing the world by wiſedome knewe not God, in the wiſedome of God, it pleaſed God by the fooliſhneſſe of preaching, to ſaue them that beléeue. 1.Cor.1 21.

Queſtion.

After that God, by the meanes of his vvoord, hath vvrought in our hearts, faith: by vvhat meanes afterwards dooth he ſtrengthen the ſame?

Aunſwer.

Preaching and the Sacraments, meanes to ſtrengthen fayth.

This faith doth God ſtrengthen in vs, by the ſelfe ſame preaching of the woorde, and alſo by the vſe of the Sacraments.

Queſtion.

VVhat calleſt thou Sacraments?

Aunſwer.

What Sacramentes are.

Sacramentes be (a) outward ſignes ordayned of God, for the greater aſſurance & ſtrengthening of our fayth, being vnto vs (b) ſure pledges of thoſe benefites of our ſaluation, which we receiue in Chriſte to be ours, and are repreſented vnto vs by the outwarde ſygnes of water in Baptiſme: and

breade

bread and wine in the Supper of the Lord. They serue also for a marke of our profession, wherby we differ from other people which be Heathen.

Prooues out of the woord of God.

a

That is, ye shall circumcize the foreskinne of your flesh, and it shall be a signe of the couenaunt betweene you and mée. Gen. 17. 11.

Sacramẽts are outward signes ordayned for the assurãce and strengthening of our faith.

Speake ye vnto all the Congregation of Israell, saying: in the tenth of this moneth, let euery man take vnto him a Lambe, according to the house of the fathers, a Lambe for an house: and if the household be to little for the Lambe, he shall take his neyghbour, which is next vnto his house, according to the number of the persons: euerie one of you according to his eating, shall make your coumpt for the Lambe. Your Lambe shall be without blemishe, a Male of a yeare olde: ye shall take it of the Lambes, or of

the Kidoes.&c. Exo.12.3.4.5.

b

Sacramēts are pledges of the benefites that we receyue in Chriſte.

After he receyued the ſigne of circumciſion, as the ſeale of the righteouſneſſe of the faith which he had, when he was vncircumciſed, that he ſhould be the Father of all them that beleeue, not beeing circumciſed, that righteouſneſſe might be imputed vnto them alſo. Rom.4.11.

Queſtion.

Howe many Sacraments be there?

Aunſwer.

Sacramēts how many.

There be two (a) Sacramentes: that is to ſay, Baptiſme, and the ſupper of the Lorde.

Prooues out of the woord of God.

a

There be two Sacramentes, baptiſme, and the Lordes ſupper.

Moreouer, brethren, I woulde not that ye ſhould be ignorant, that all our Fathers were vnder the clowde, and all paſſed thorough the Sea, and were all baptized vnto Moſes, in the clowde,

cloude, and in the Sea, and dyd all eate the ſame ſpirituall meate, and did all drinke the ſame ſpirituall drinke. For they dranke of the ſpirituall rock that folowed them: and the rock was Chriſte. 1.Cor.10.1.2.3.4.

Queſtion.

What ſtrength of faith haſt thou through Baptiſme?

Aunſwer.

What we learne by baptiſme.

I am taught and aſſured by Baptiſme, that my (a) ſinnes are forgiuen me. For as the water waſheth away the fylthineſſe of the body: euen ſo ſhoulde I through the holie Ghoſt, be thereby fully certified and perſwaded, that (b) the blood of Chriſte being ſprinckled vppon my ſoule, by the (c) hande of Fayth, hath waſhed away both the guiltineſſe of my ſinne, and the punyſhment due to the ſame: The fruite and effect whereof, appeareth herin, that through the power of Chriſtes death and reſurrection, I am dead (d) as touching ſinne, and rayſed

vp againe in(e)newnes of life: which two thinges, in whome so euer they appeare not, they maye well haue the name and tytle of Baptisme: but in dæde they be no Christians.

Prooues out of the woord of God.

a

Baptisme assureth the faythfull of the forgiuenesse of their sinnes.

Nowe therefore why taryest thou? Aryse, and be baptized, and washe awaye thy sinnes, in calling on the name of the Lord. Acts. 22.16.

Iohn did baptize in the wilderneſſe, and preache the Baptisme of amendment of lyfe, for remission of sinnes. Mark.1.4.

b

The blood of Christ by faith sprinkled vppon our hearts, washeth awaye the filth of sin.

Electe according to the foreknowledge of God the father vnto sanctification of the spirit, through obedience and sprinckling of the blood of Iesus Christe. 1.Pet.1.2.

To the which also the figure that nowe saueth vs, euen baptisme agreeth (not the putting away of the filth of

of the fleſhe, but in that a good conſcience maketh requeſt to God) by the reſurrection of Jeſus Chriſte. 1.Pet.3. 21.

But if we walke in the lyght, as he is in the light, we haue felowſhip one with an other, and the blod of Jeſus Chriſte his Sonne cleanſeth vs from all ſinne. 1.Iohn.1.7.

That he might ſanctifie it, & clenſe it by the waſhing of water, through the word. Ephe.5.26.

Not by the workes of righteouſneſſe, which we had done, but according to his mercie he ſaued vs, by the waſhing of the new byrth, and the renewing of the holy Ghoſt, which he ſhed on vs aboundantly, through Jeſus Chriſte our ſauiour. Tit.3.5.6.

c

And he put no difference betwéne vs and them, after that by faith he had purified their hearts. Acts.15.9.

Our hearts purified by faith.

d

Knowe ye not that all wé which haue bén baptized into Jeſus Chriſt, haue

We are dead as touching ſinne.

through the power of Chriſte his death.

haue bẽ baptized into his death? wee are buried then with him by baptiſme into his death, that lyke as Chriſte was rayſed vp from the dead, by the glorie of the Father, ſo we alſo ſhould walke in newneſſe of lyfe. For if we be graffed with him, to the ſimilitude of his death: euen ſo ſhall we be to the ſimilitude of his reſurrection: knowing this that our olde man is crucified with him, that the body of ſinne might be deſtroyed, that henceforth we ſhouldd not ſerue ſinne. Rom. 6. 3 4 5. 6. &c.

c

In Chriſte we are rayſed vp to newneſſe of lyfe.

Therfore, if any man be in Chriſte, let him be a new creature. Olde thinges are paſſed away: behold, al things are become new. 2. Cor. 5. 17.

For they that are Chriſtes, haue crucified the fleſh with the affections, and the luſtes. If we liue in the ſpirite, let vs alſo walke in the ſpirite. Gala. 5. 24. 25.

Queſtion.

What ſtrength of faith doo we finde in the

the vse of the Lordes Supper?

Aunswer.

The Supper of the Lorde through the holie Ghoste, doth strengthen my Faith, that I should not doubte, but as surelie as I receyue the (a) breade and Wine into my body, to become wholie mine, (b) so my soule receyueth with all Christe, with his passion and righteousnesse, to be wholie mine, as surelie as if I had wrought them mine owne selfe.

In what sort the supper of the Lord doth strengthen our faith.

Prooues out of the woord of God.

a

And as they dyd eate, Jesus toke the breade: and when he had giuen thankes, hæ brake it, and gaue it to the Disciples, and sayde: Take, eate, this is my body. Also he toke ỳ Cup: and when he had giuen thankes, hæ gaue it them, saying: Drinke ye all of it. For this is my blod of the newe Testament, that is shedde for many, for

What we receyue outwardlie in the Sacrament of the Lordes supper.

for the remission of sinnes. Math.26. 26.27.28.

The Cuppe of blessing which we blesse, is it not the Communiō of the blod of Christe? The bread which we breake, is it not the Communion of the body of Christe? For we that are many, are one breade, and one body, because we are all partakers of one bread 1.Cor.10.16.17.

And when he had giuen thankes, he brake it, and sayd: Take, eate: this is my body, which is broken for you: This do ye in remembraunce of me. After the same manner also he toke the Cup, when he had supped, saying: this Cuppe is the new Testament in my blod: this do as oft as ye drinke it in remembraunce of mee. 1.Cor.11. 24.25.

For by one spirite are we all baptized into one body, whether we be Iewes, or Grecians, whether we be bonde, & haue bēn all made to drinke into one spirite. 1.Cor.12.13.

But ye are of him in Christe Iesus, who of GOD is made vnto vs wisedome and righteousnesse, and sanctification, and redemption. 1. Cor. 1. 30.

Who was deliuered to death for our sinnes, and is risen againe for our iustification. Rom. 4. 25.

For he hath made him to be sinne for vs, which knew no sinne, that we should be made the righteousnesse of God in him. 2. Cor. 5. 21.

The bread and wine are outward pledges of these spirituall benefites, that our soules inwardlie receyue by Christe, as surelie as our bodyes receyue the other outwardly.

Question.

Are not then the bread and wine in the Supper of the Lorde, turned into the bodie and blood of Christe?

Aunswer.

The bread and Wine, as touching their nature and substaunce, are (a) not turned: but as touching the vse of them, they differre from common breade and Wine, in that they are appointed of God to serue vnto vs as (b) seales and pledges of those benefites, which Christe in his body hath wrought for vs.

There is no chaunge of the bread and wine in the Lordes Supper.

Prooues

a

These places teach directlie that the breade and wine in the supper of the Lord, are not chaūged into the body & blood of Christe.

For as often as ye ſhall eate this breade, and drinke this Cuppe, ye ſhal ſhewe the Lordes death tyll he come. Wherfore, who ſoeuer ſhall eate this breade, and drinke the Cuppe of the Lorde vnworthely, ſhall be guilty of the body and blood of the Lorde.

Let a man therefore examine himſelfe, and ſo let him eate of this bread, and drink of this Cup. 1. Cor. 11. 26. 27. 28. Reade alſo in the former queſtion theſe places. Math. 26. 26. 27. 28. 1. Cor. 10. 16. 17. and 1. Cor. 11. 24. 25.

b

As Circumciſion was a ſeale of ryghteouſnes of faith, ſo bread and wine in the ſacrament of the Lordes ſupper, are pledges of ſuch bene-

After he receyued the ſigne of Circumciſion, as the ſeale of the righteouſneſſe of the Fayth which he had, when he was vncircumciſed, that he ſhould be the Father of all them that beleeue, not being circumciſed, that ryghteouſneſſe might be imputed to them alſo. Rom. 4. 11.

Queſtion.

Question.

In what manner oughtest thou to prepare thy selfe to the receiuing of these misteries?

rytes as Christ hath wrought for vs.

Answer.

Three things to be obserued before the receyuing of the Lordes Supper.

In preparing my selfe to receiue the Supper of the Lord, I ought diligentlie to obserue these three thinges.

1 Examining of our selues.

First, to (a) examine my selfe whether I (b) stande in faith, or no, which I shall knowe, if I feele my (c) harte (d) assured by the spirite of God, that the (e) punishment of my sinnes, is fully discharged in Christe, and that what soeuer he hath done, pertaineth not onelie vnto others, but euen (f) to mee.

2 Inwarde sorrowe for our sinnes.

Secondly, to examine my selfe, whether I finde my hart (g) inwardly sorie for my sinnes, with an inwarde hatred, and lothing of sinne, and (h) an earnest desyre, and sure purpose, wholy to conforme my selfe to the will of Gods word.

3 Reconciliation with

Thirdly, if any offence be betweene others and mee, that I (i) reconcyle my

my ſelfe vnto them. All theſe things: although they ought earneſtlie to be conſidered in the (k) whole courſe of our lyfe: yet then eſpecially, when we come to the Supper of the Lord.

Prooues out of the woord of God.

a

We muſt examine our ſelues, before we come to the Lordes Supper.

Let a man therefore examine him ſelfe, and ſo let him eate of this bread, and drinke of this Cup. 1. Cor. 11. 28.

b

Whether we ſtande in faith or no.

Proue your ſelues, whether you are in the Faith: examine your ſelues: Know ye not your owne ſelues howe that Jeſus Chriſt is in you, except ye be reprobates. 2. Cor. 13. 5.

c

The tryall of our faith ſtandeth in the aſſurance of our harts by the ſpirit of God, that our ſinnes are pardoned, as is

In whome alſo ye haue truſted, after that ye heard the woord of trueth, euen the Goſpell of your Saluation, wherin alſo after that ye beleeued, ye were ſealed with the holy Spirite of promiſe. Ephe. 1. 13.

Who hath alſo ſealed vs, and hath giuen

giuen the earneſt of the ſpirite in our hearts. 2. Cor. 1. 22.

proued in the places following.

And he that hath created vs for this thing, is God, who alſo hath giuen vs the earneſt of the ſpirit. 2. Cor. 5. 5.

d

For ye haue not receyued the ſpirite of bondage to feare againe, but ye haue receyued the ſpirite of adoption, whereby we crye, Abba, Father. Rom. 8. 15.

The holie ghoſt emboldeneth vs to come vnto God in Chriſte.

By whome we haue boldneſſe, and entraunce with confidence, by fayth in him. Ephe. 3. 12.

e

My Babes, theſe thinges wryte I vnto you, that ye ſinne not: and if any man ſinne, we haue an aduocate with the Father, Jeſus Chriſte, the iuſte. And hee is the reconciliation for our ſinnes: and not for ours only, but alſo for the ſinnes of the whole worlde. 1. Iohn. 2. 1. 2.

Our ſinnes fully diſcharged in Chriſte.

All wee lyke Sheepe haue gone aſtraye, wee haue turned euerie one to his owne waye, and the Lorde hath

layde vpon him the iniquity of vs all. He was oppressed, and he was afflicted, yet dyd he not open his mouth. He is brought as a sheepe to ỹ slaughter, and as a sheepe before her shearer is dumbe, so he opened not his mouth. He was taken out from prison, and from iudgement: and who shall declare his age? For he was cut out of the lande of the lyuing: for the transgressiõ of my people was he plagued. And he made his graue with the wicked, and with the ritch in his death, though he had done no wickednesse, neither was any decept in his mouth. Esai.53.6.7.8.9.&c.

f

That Christe maye dwell in your hearts by faith, that ye beeing rooted & grounded in loue, may be able to comprehend with all Saints, what is the breadth, & length, & depth, & height: and to know ỹ loue of Christe, which passeth knowledge, that ye may be filled with all fulnes of God. Eph.3.17.18.19

Euerie one by Faith ought to applie the benefites of Christe to him selfe.

g

Then

Then Peter remembred the words of Jesus, which had sayde vnto him: Before the Cock crow, thou shalt deny me thrise. So he went out & wept bitterlie Math.26.75.

We must be hartely [illegible] to our sins, with an inwarde hatred and lothing of them.

Breake vp your fallowe grounde, and sowe not among the thornes: be circumcized to the Lorde, and take awaye the foreskinnes of your hearts, ye men of Iudah, and inhabitaunts of Jerusalem, lest my wrath come forth lyke fyre, and burne that none can quench it, because of the wickednes of your inuencions. Iere.4.4.

Therfore also now the Lord sayth: Turne you vnto mée, with all your heart, and with fasting, & with wéeping, and with mourning, and rent your hart, and not your cloathes: and turne vnto the Lord your God, for he is gratious and mercifull, slow to anger, and of great kindnes, and repenteth him of the euyll. Ioel.2.12.13.

For godly sorrow causeth repentãce vnto saluation, not to be repented off: but ẏ worldly sorow causeth death: or

beholde, this thing that ye haue béne godlie ſorie, what great care it hath wrought in you: yea, what clearing of your ſelues: yea, what indignation: yea, what feare: yea, howe great deſire: yea, what a zeale: yea, what punishment?

h

¶ We muſt walke in newnes of lyfe.

We are buried then with him by Baptiſme into his death, that lyke as Chriſte was rayſed vp from the dead by the glorie of the Father, ſo we alſo ſhoulde walke in newnesſe of lyfe. For if we be graffed with him to the ſymilitude of his death: euen ſo ſhall we be to the ſymilitude of his reſurrection. Knowing this, that our olde man is crucified with him, that the body of ſinne might be deſtroyed, that henceforth we ſhould not ſerue ſinne. For he that is dead, is freed frō ſinne. Wherfore if we be dead with Chriſt, we beléeue that we ſhal liue alſo with him. Rom. 6. 4. 5. 6. 7. 8.

But if the ſpirite of him that rayſed vp Jeſus from the dead, dwell in you:

you: he that rayſed vp Chriſte from the dead, ſhall alſo quicken your mortall bodies, becauſe that his ſpirite dwelleth in you. Rom. 8. 11.

Brethren, I count not my ſelfe, that I haue attayned to it: but one thing I do: I forget that which is behinde, and endeuour my ſelfe to that which is before, and followe harde towarde the marke, for the price of the hie calling of God in Chriſte Jeſus. Phil. 3. 13. 14.

i

If then thou bring thy gifte to the Altar, and there remembrest that thy brother hath ought againſt thee: leaue there thine offering before the Altar, and goe thy way: firſt be reconciled to thy brother, and then come and offer thy gift. Math. 5. 23. 24.

We muſt reconcile our ſelues one to an other, if there be offence betweene vs.

k

That we being deliuered out of the handes of our enimies, ſhould ſerue him without feare, all the daies of our lyfe, in holineſſe and righteouſneſſe before him. Luke. 1. 74. 75.

It is our dutie alwayes to ſhew forth the fruites of Chriſtians, and therfore ſpecially

When wee come to receyue the Lords ſupper.

But as he which hath called you, is holy, ſo be ye holy in all manner of converſation. 1. Pet. 1. 15.

Queſtion.

Nowe ſeeing wee be ſaued by Chriſtes wworks wwithout our deſeruings, wwhereto then nowe ſerueth our wweil doing, or wwhat auaileth it to do good wworkes?

Aunſwer.

Three ends of good workes.

1 We muſt do good workes, not to deſerue (a) ſaluation by them, but by our workes to (b) glorifie God, in (c) walking as becommeth Gods children, declaring thereby our (d) thankfulnes to God for our redemption.

2 Secondlie, by our workes, to make our (e) election more certayne vnto our ſelues.

3 Thirdlie, to (f) winne others to Chriſte, by our holie life and conuerſation.

Prooues out of the woord of God.

a

No workes of ours can

But wee haue all beene as an vncleane thing, and all our righteouſneſſe

neſſe is as filthy cloutes, and wée all do fade as a leafe, and our iniquities as the winde, haue taken vs awaye. Eſa.64.6. Deſerue ſalvation.

If thou be righteous, what giueſt thou vnto him? or what receyueth he at thy handes? Iob.35.7.

O my ſoule, thou haſt ſayde vnto the Lorde, thou art my Lorde, my well doing extendeth not vnto thée. Pſal. 16.2.

So likewiſe ye, when ye haue done all thoſe things which are commaunded you, ſaye, we are vnprofitable ſeruants: we haue done that which was our duetie to do.

b

Let your light ſo ſhine before men, that they maye ſée your good workes, and glorifie your Father which is in heauen. Math. 5.16. By our workes we muſt glorifie God.

For ye are bought for a price, therfore glorifie God in your body, and in your ſpirite: for they are Gods. 1. Cor. 6.20.

And haue your converſation honeſt

among the Gentiles, that they which ſpeake euyll of you, as of euyll doers, maye by your good workes which they ſhall ſee, glorifie God in the day of the viſitation. 1. Pet. 2. 12.

C

We muſt walke in good workes as becommeth Gods chyldren.

That ye maye walke worthy of the Lord, and pleaſe him in all things, beeing fruitfull in all good workes. and increaſing in the knowledge of God. 1. Col. 10.

Onely let your conuerſation be, as becõmeth the Goſpell of Chriſte, that whether I come and ſee you, or elſe be abſent, I may heare of your matters, that ye continew in one Spirite, and in one minde, fyghting togeather through the Faith of the Goſpell. Phil. 1. 27.

That ye walke worthy of God, who hath called you vnto his kingdome and glorie. 1. Theſ. 2. 12.

I therefore, beeing a priſoner in the Lord, praye you that ye walke worthy of the vocation wherevnto ye are called. Eph. 4. 1.

As

As he hath cheſen vs in him, before the foundation of the worlde, that we ſhould be holy, and without blame before him in loue. Ephe.1.4.

For we are his workmanſhip, created in Chriſt Jeſus vnto good workes, which God hath ordayned, that we ſhould walke in them Ephe.2.10.

All the dayes of our lyfe, in holyneſſe and righteouſneſſe before him. Luk.1.75.

d

Lykewiſe thinke ye alſo, that ye are dead to ſinne, but are alyue to God in Jeſus Chriſt our Lord. Let not ſinne therefore raigne in your mortall body, that ye ſhould obay it in the luſtes thereof. Neyther giue ye your members, as weapons of vnrighteouſneſſe vnto ſinne: but giue your ſelues vnto God, as they that are alyue from the dead: and giue your members as weapons of righteouſneſſe vnto God. Rom.6.11.12.13.

We muſt bring forth the fruits of righteouſneſſe, to declare our ſelues thankfull to God for our redemption.

I beſeeche you therefore, brethren, by the mercies of God, that ye giue vp

vp your bodies a liuing sacrifice, holy, acceptable vnto God, which is your reasonable serving of God. And facio not your selues like vnto this world, but be ye chaunged by the renuing of your minde, that ye may prone what is the good will of God, & acceptable, and perfect.

And ye as liuelie stones, be made a spirituall house, and holie Priesthood, to offer vp spirituall Sacrifices, acceptable to God by Iesus Christe. 1.Pet.2.5.

c

Good workes are a testimony of our election.

Wherefore, Brethren, giue rather dilligence to make your calling and election sure: for if ye do these things, ye shall neuer fall. 2.Pet.1 10.

So euerie good tree bringeth forth good fruite: and a corrupt tree, bringeth forth euill fruite. Math.7.17.

f

We must walke godlie, to the winning of others.

Likewise, let the Wiues be subiect to their Husbandes: that euen they which obey not the word, may without the worde be wonne, by the conuersation

nersation of the Wiues, whyle they behold your pure conuersation, which is with feare 1.Pet 3.1.2.

Let vs then followe those things which concerne peace, and wherwith one may edifie an other. Rom.14.19.

Question.

What workes callest thou good workes?

Aunswer.

Two thinges to be obserued in the doing of good workes.

Our workes can neuer be acceptable and good in the sight of God, vnlesse in doing of them, we kepe these two thinges.

First, that they be framed according to the wyll of Gods (a) lawes & commaundementes, and not (b) after our owne deuises. 1

Secondlie, that they procéede from an heart (c) purged by faith: if eyther of these points be lacking, our workes are abhominable in the eyes of God, although they appeare neuer so glorious in the sight of men. 2

Prooues

Prooues out of the woorde of God.

Our woorks muſt be ſuch as God commaundeth, otherwiſe they be no good woorks.

a

For we are his woorkmanſhip created in Chriſt Jeſus vnto good woorks, which God hath ordayned, that we ſhould walke in them. Ephe. 2. 10.

Our woorks muſt not be framed after our own deuiſes.

b

Wherfore, if ye be dead with Chriſt from ỹ ordinances of the world: why as though ye liued in ỹ world, are ye burdned with traditions? As, Touch not, Taſte not, Handle not. Which all periſhe with the vſing, and are after the commaundements & doctrines of men. Which things haue in deede a ſhewe of wiſedome, in voluntarie Religion, and humbleneſſe of minde, and in not ſparing the body: neyther haue they it in any eſtimation, to ſatiſfie the fleſh. Col. 2. 20. 21. 22. 23.

And not taking heede to Jewiſhe Fables, and commaundementes of men, that turne from the trueth. Tit. 1. 14.

Therefore, whatſoeuer I cõmaund you,

you, take hede you do it: thou shalt put nothing thereto, nor take ought therefrom. Deu.12.32.

Therfore the Lord sayde: Because this people come nere vnto me with their mouth, and honour me with their lyppes, but haue remoued their hearts farre from me, and their feare towarde me was taught by the precept of men, &c. Esai.29.13.

But in vaine they worship me, teaching doctrines, which are but mens preceptes. Math.15.9.

C

Our workes must proceede from fayth.

For he that doubteth, is condemned if he eate, because he eateth not of faith: and whatsoeuer is not of faith, is sinne. Rom.14.23.

But without faith, it is vnpossible to please him. Heb.11.6.

Question.

Because prayer is our speciall meanes, which God will haue vs to vse to encrease our faith, tell me what belongeth to true praier?

Aunswer.

Because

Fiue thinges to be obserued in true prayer.

It is requisite in true prayer, that we obserue these fiue things.

First, that wee make our prayers
1 (a) onely to God, through (b) Christe, and not to Saints.

Secondly, that we be (c) inwardlie touched with the neede of the thing we aske, hauing our mindes wholie bent therevpon, and not caried away with by thoughtes.
2

Thirdly, that our prayers be grou-
3 ded vpon (d) Gods promises, with full assurance that they shalbe graunted, so farre as the Lord doth know them to be meete and needefull for vs.

Fourthlie, that wee (e) continue in
4 prayer, although we haue not our requestes at the first.

Fiftlie, that wee aske not those
5 thinges which wee (f) thinke good in our owne fantasie, but (g) onlie that which God commaundeth vs to aske of him in his worde, all which thinges be contayned in the Lordes (h) Prayer.

Prooues

Prooues out of the woord of God.

a

Call vpon me in the day of trouble: so will I deliuer thée, and thou ſhalt glorifie mée. Pſal.50.15. We muſt praye onelie to God.

Heare O my people, and I will proteſt vnto thée, O Iſracll, if thou wylt hearken vnto mée: let there be no ſtraunge God in thée, neither worſhippe thou any ſtraunge God. Pſa.81. 8.9.

For whoſoeuer ſhall call vpon the name of the Lorde, ſhall be ſaued. Rom.10. 13.

If any of you lacke wiſdome, let him aſke of God, which giueth to all men liberally, and reprocheth no man, and it ſhall be giuen him. Iam.1.5.

Then ſayde Ieſus to him: Auoyde Satan, for it is written: Thou ſhalt worſhip the Lorde thy God, and him onely ſhalt thou ſerue. Math.4.10.

b

And what ſoeuer ye aſke in my name, that wyll I doo, that the Father We muſt make our prayers to

God in Christe.

ther maye be glorified in the Sonne. Iohn.14.13.

Ye haue not chosen me, but I haue chosen you, and ordained you, that ye goe and bring forth fruite, and that your fruite remaine, that whatsoeuer ye shall aske of the Father in my name, he may giue it you. Ioh.15.16.

And in that daye shall ye aske me nothing: Verelie, verelie, I saye vnto you, what soeuer ye shall aske the father in my name, he will giue it you. Iohn.16.23.

We must haue our minds wholy set vpon that we pray for.

And this is the assuraunce, that we haue in him, that if we aske any thing according to his wyll, he heareth vs. 1.Iohn.5.14.

But the howre commeth, and now is, when the true worshipper shall worshippe the Father in spirite and trueth: for the Father requireth euen such to worshippe him. God is a spirite, and they that worshippe him, must worshippe him in Spirite and trueth. Iohn.4.23.24.

The

The sacrifices of God, are a cõtrite spirit: a contrite and a broken hart, O God, thou wilt not despise. Psa. 51.17.

The Lorde is nere to all that call vppon him: yea, to all that call vppon him in trueth. Psa. 145.18.

O our God, wilt thou not iudge thē? for there is no strength in vs to stand before this great multitude that commeth against vs, neither do we know what to do: but our eyes are toward thee. 2 Chro. 20.12.

Also when ye pray, vse no vaine repetitions, as ỹ heathen: for they think to be heard for their much babling. Math. 6.7.

Likewise the spirit also helpeth our infirmities: for we know not what to pray as we ought: but the spirit it self maketh request for vs with sighes, that cannot be expressed. Rom. 8.26.

d

But let him aske in faith, & wauer not: for he that wauereth, is lyke a waue of the sea, tost of the winde, and caried away. Iam. 1.6.

Our prayers must proceede of faith, and faith cannot be without the promise.

Therfore, I say vnto you, whatsoeuer

Gods promises in his word.

euer ye desire when ye praye, beleeue that ye shal haue it, and it shalbe done vnto you. Mark.11.24.

And if we knowe that hee heareth vs, what soeuer we aske, we knowe that we haue the peticions, that we haue desired of him. 1.Iohn.5.15.

c

We must continue in prayer.

And hee spake also a parable vnto them, to this ende, that they ought alwayes to pray, & not to waxe faint, saying: There was a Iudge in a certaine Cittie, which feared not God, neither reuerenced man. And there was a widow in ỹ Citty, which came vnto him, saying: Do me iustice against mine aduersary. And he would not for a time: but afterward he sayd with himself, though I feare not God, nor reuerence man, yet because this widdow troubleth me, I will do her right, lest at the last, she come & make me weary. And the Lord sayd: Heare what the vnrighteous Iudge sayeth. Now shall not God auenge his elect, which crie daye and night vnto him: yea, though he suffer long for them.

Luk.

Luk.18.1.2.3.4.5.6.7.

Reioycing in hope, patiēt in tribulation, continuing in prayer. Rom.12.12.

Pray continually. 1.Thes.5.17.

Continue in prayer, & watch in the same with thanksgiuing. Col.4.2.

And pray alwayes with all manner prayer & supplicatiō in the spirit: and watche thereunto with all perseuerance and supplicatiō for all Saints. Eph.6.18.&c. Reade also to this purpose, the history of the woman of Canaan. Math.15.22.23.24.25.26.27.28.

f

Ye aske and receyue not, because ye aske amisse, that ye might consume it on your lustes. Iam.4.3.

We must not aske what liketh our corrupt affections.

Also the spirit helpeth our infirmities: for we know not what to pray, as we ought. &c. Rom.8.26.

g

And this is the assuraunce, that we haue in him: that if we aske any thing according to his wyll, he heareth vs. 1.Iohn.5.14.

Our prayers must be made according to the wil of God.

h

After this maner therfore pray ye: The Lorde

hath left vs this forme of prayer as a patterne to frame all our prayers by.

Our Father which arte in Heauen. Math.6.9.&c.

And so it was, that as he was praying in a certaine place, whē he ceased, one of his Disciples sayde vnto him, Maister teach vs to pray, as Iohn also taught his Disciples. And he sayde vnto them, when ye praye, say: Our Father which art in Heauen. Luk.11.1.2.&c.

Question.

Rehearse the Lordes prayer?

Aunswer.

OVR Father which art in heauen, halowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heauē. Giue vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation. But deliuer vs from euill. For thine is the kindome, the power and the glorie, for euer, and euer. *Amen.*

Question.

Howe many peticions be there contained in this prayer?

Aunswer.

Aunſwer.

There be ſixe.

Queſtion.

VVhat deſireſt thou of God in the firſt petition?

Aunſwer.

Firſt, I deſire of our heauenly Father, that his name may be halowed: fyrſt, in his excellent worke, which is, when we acknowledge (a) his mercie, wiſdome, iuſtice, and prouidence, that he alone worketh all things: and that (b) onelie the Lord be had in honour, all other ſet aſide. Gods name is halowed two wayes.

Secondlie, that his name maye be (c) glorified in our godlie liuing and conuerſation.

Prooues out of the woorde of God.

a

O my God and King, I will exſtoll thee, and wyl bleſſe thy name for euer and euer. Pſal. 145. 1. God his name is to be halowed and prayſed in, and for all his workes.

Bleſſed be the name of the Lorde, from hence forth and for euer. The Lordes name is prayſed, from the ryſing of the Sunne, vnto the going

downe of the ſame. Pſa.113.2.3.

For of him, and through him, & for him, are all thinges: to him be glorie for euer. Rom.11.36.

To God, I ſay, only wiſe, be praiſe through Jeſus Chriſt for euer. *Amen*. Rom.16.27.

b

God onelie is to be had in honour.

Now therefore feare the Lord, and ſerue him, in vprightnes & in trueth, and put away the Gods, which your Fathers ſerued beyonde the flood, and in Egipt, and ſerue ye the Lorde. And if it ſeme euill vnto you to ſerue the Lorde, chuſe you this day whome you will ſerue, whether the Gods which your Fathers ſerued (that were beyond the flood) or the Gods of the Amorites, in whoſe lande ye dwell: but I and my houſe will ſerue the Lord. Ioſu.1.24.14.15.

Babes kéepe your ſelues from Idolles. 1 Iohn.5.21.

Let there be no ſtraũge God in thé, neither worſhippe thou any ſtraunge God. For I am the Lord thy God, which brought thé out of the lande of Egipt.

Egipt. &c. Pſal. 81. 9. 10.

C

For the name of God is blaſphemed among the Gentiles through you, as it is written. Rom. 2. 24.

This being laid againſt them for a fault, it followeth that they ought to do the contrarie, namely, glorifie God.

Now therefore, what haue I here, ſayth the Lord, that my people is take away for naught, and they that rule ouer them, make them to houle, ſayth the Lord? and my name all the daye continually is blaſphemed. Eſa. 52. 5.

And when they entred vnto the Heathen, whether they went: they polluted mine holy name, when they ſayde of them, theſe are the people of the Lorde, and are gone out of his lande. Ezech. 36. 20.

Queſtion.

What deſireſt thou in the ſeconde petition?

Aunſwer.

In the ſeconde petition, wee deſire that God his kingdome maye come, that is, that he will declare him ſelfe, to be king ouer his (a) Church, in gui-

Wee deſire two things, in this petition.

1

What we praye for in praying: thy kingdome come.

ding and defending it, in increaſing of the number of the faithful, in (b) thruſting forth labourers into his harueſt, & bleſſing their labours, and (c) ſuppreſſing the rage of wicked tyrants.

Secondlie, that he will exerciſe his kingdome ſeuerallie in euerie one of vs, (d) killing ſinne in vs, and all worldly care, and renuing vs to righteouſneſſe of life.

Prooues out of the woord of God.

a

The kingdom of heauen.

Repent, for the kingdome of heauen is at hande. Math. 3. 2.

Who ſoeuer therefore ſhall breake one of theſe leaſt commaundements, and teach men ſo, he ſhal be called the leaſt in the kingdome of heauen: but whoſoeuer ſhal obſerue & teach them, the ſame ſhall be called great in the kingdome of heauen. Math. 5. 19.

b

Labourers in the harueſt of god.

Wherefore pray the Lord of the harueſt, that he would ſend forth labourers into his harueſt. Math. 9. 38.

c

He

He that committeth ſinne, is of the deuill: for the deuill ſinneth from the beginning: for this purpoſe appeared the ſonne of God, that he might loſe the workes of the deuill. 1.Iohn.3.8. God ſuppreſſeth the rage of the deuil, and al other wicked tyrants.

The God of peace ſhal treade Satã vnder your fæte ſhortly. Rom.16.20.

d

And if Chriſte be in you, the body is dead becauſe of ſinne, but the ſpirit is life, for righteouſnes ſake. But if the ſpirit of him that rayſed vp Ieſus frõ the dead, dwell in you, he that rayſed vp Chriſte from the dead, ſhall alſo quicken your mortall bodies, becauſe that his Spirite dwelleth in you. Rom.8.10.11. God killeth ſinne in vs, and rayſeth vs vp to newneſſe of lyfe.

Knowing this that our olde man is crucified with him, that the body of ſinne might be deſtroyed, that henceforth, we ſhoulde not ſerue ſinne. Rom.6.6.

Queſtion.

VVhat deſireſt thou of God in the third petition?

Aunſwer.

In the third petition, we deſire that God What we praye, in

praying thy will be done.

Gods will may be done, that is, that we maye(a) willinglie, in all things reſigne our ſelues to Gods wil, without murmuring or grudging.

Prooues out of the woord of God.

a

We muſt in all thinges frame our ſelues to the will of God.

Father, if thou wilt, take away this Cup from me: neuertheleſſe, not my will, but thine be done. Luk. 22. 42.

And teacheth vs that we ſhould denie vngodlineſſe, and worldly luſtes, and that we ſhoulde liue ſoberlie and righteouſlie, and godlie in this preſent worlde. Tit. 2. 12.

That he henceforeward ſhould liue (as much tyme as remayneth in the fleſh) not after the luſtes of men, but after the will of God. 1. Pet. 4. 2.

And the worlde paſſeth away, and the luſtes thereof: but he that fulfilleth the will of God, abydeth euer.

Queſtion.

WHat praye wee in the fourth petition?

Aun-

Aunswer.

In the fowrth petition we praye, that hée wyll giue vs (a) walking faithfullie in our calling, our daylie bread, that is, all (b) thinges nédefull for our liuing, in this présent life.

What wée praye for, in this petitō.

Prooues out of the woord of God.

a

In the sweat of thy face, shalt thou eate breade, tyll thou returne to the earth: for out of it wast thou taken, because thou art duste, and to duste shalt thou returne. Gene. 3. 19.

Wée must walke euery man faythfullie in his calling.

Let him that stole, steale no more: but let him rather labour, and worke with his handes the things which is good, that he may haue to giue to him that nédeth. Ephe 4 28.

For ye remember, Brethren, our labour and trauayle: for we laboured day & night, because we would not be chargeable vnto any of you, and preached vnto you the Gospell of God.

Be

Ye are witneſſes, and God alſo, howe holily, and iuſtly, and vnblameablie, we behaued our ſelues among you that beléeue. 1. Theſ. 2. 9. 10.

b

We haue from God all things needfull for our ſuſtenaunce in this lyfe.

The eyes of all wayte vppon thée, and thou giueſt them their meate in due ſeaſon. Pſa. 145. 15.

All theſe waite vpon thée, that thou mayſt giue them foode in due ſeaſon. Pſa. 104. 27.

Queſtion.

What praie wee for, in the fifth petition?

Aunſwer.

What we pray for, in this petiō.

In the fifth petition, we praye that our ſinnes maye be forgiuen vs, that is, that he will not laye to our charge our ſinnes, nor the puniſhment due vnto them: but that he will accept the death and paſſion of Chriſt, as the full ſatiſfaction for our ſinnes: and that we may hereof haue (a) full aſſurance in our cōſcience, that the puniſhment of our ſynnes is fullie diſcharged in Chriſte: and therefore freely forgiuen vnto vs, as (b) ſurely as we forgiue others:

others: and that we may (c) loue one an other from ẏ bottome of our harts, all deſire of reuenge ſet a ſide.

Prooues out of the woorde of God.

a

Little children, I write vnto you, becauſe your ſinnes are forgiuen you for his names ſake. 1. Ioh. 2. 12.

Our conſciences are aſſured that our ſinnes are fullie diſcharged in Chriſte.

By whome we haue boldneſſe and entrance with confidence, by faith in him. Eph. 3. 12.

We knowe that we are of God, and the whole world lyeth in wickednes. But we know that the ſonne of God is come, and hath giuen vs a minde to knowe him, which is true: and wé are in him that is true, that is, in his ſonne Ieſus Chriſte: this ſame is verie God, and eternall lyfe. 1. Iohn. 5. 19. 20.

For ye haue not receyued the ſpirit of bondage, to feare againe: but yé haue receyued the ſpirite of adoption, whereby we crye, Abba, Father. Rom. 8. 15.

For I am perſwaded, that neither death

death, nor lyfe, nor Angels, nor principalities, nor power, nor thinges preſent, nor thinges to come, nor height, nor depth, nor any other creature ſhall be able to ſeperate vs from the loue of God, which is in Chriſte Jeſus our Lord. Rom. 8 38. 39.

b

As ſurelie as we forgiue others, ſo ſurely are we forgiuen at the handes of God.

For if ye do forgiue men their treſpaſſes, your heauenlie Father will alſo forgiue you. But if ye do not forgiue men their treſpaſſes, no more will your Father forgiue you your treſpaſſes. Math. 6. 14. 15.

Be ye therefore merciſull, as your Father alſo is merciſull. Luk. 6. 36.

For there ſhall be iudgement mercileſſe, to him that ſheweth no mercy: and mercie reioyceth againſt iudgement. Iam. 2, 13.

c

We muſt vnfeynedlie loue one another, all deſire of reuenge ſet aſide.

If then thou bring thy gift to the Aulter, and there remembreſt that thy Brother hath ought againſt thee: leaue there thine offering before the Aultar,

Aultar, and goe thy way: firſt be reconciled to thy brother, and then come and offer thy gift. Math.5.23.24.

But I ſay vnto you, loue your enimies, bleſſe them that curſe you: do good to them that hate you: and pray for them that hurt you, and perſecute you. Math.5.44.

Dearelie beloued, auenge not your ſelues: but giue place vnto wrath: for it is written, vengeance is mine, I will repay, ſayth the Lord. Rom.12.19.

Queſtion.

What praie vvee for, in the ſixt and laſt petition?

Aunſwer.

In the firſt and laſt peticion, wee do praye God, that hee will not leade vs into temptation, but deliuer vs: that is, that he will not (a) bring vs further into the battell, with our ſpirituall enimies, then we by his holie ſpirite, ſhall be able to preuayle, and ouercome. What wee praye for, in this laſt peticion.

Proues

The Lord in temptation wyl deliuer his.

The God of peace ſhall treade Satã vnder your fæte ſhortly. Rom. 16. 20.

Notwithſtanding, the Lord aſſiſted me, and ſtrengthened me, that by me the preaching might be fully known, & that all the Gentiles ſhould heare, and I was deliuered out of the mouth of the Lyon. And the Lord will deliuer me from euerie euill worke, and will preſerue me vnto his heauenlie kingdome. 2. Tim. 4. 17. 18.

Finally my brethren, be ſtrong in the Lord, & in the power of his might. Put on the whole armour of GOD, that ye may be able to ſtande againſt the aſſaultes of the deuill. Eph. 6. 10. 11

There hath no tentation taken you, but ſuch as appertayneth vnto man: and God is faithfull, which will not ſuffer you to be tempted, aboue that you be able, but will euen giue the iſſue with the tentation, that ye maye be able to beare it. 1. Cor. 10. 13.

The Lorde knoweth to deliuer the godly

godly out of tentation, and to reserue the vniust vnto the day of iudgement to be punished. 2. Pet. 2. 9.

Question.

And why is this added: For thine is the kingdome, the power, and the glory, for euer and euer?

Answer.

What the meaning is of the words added at the ende of the Lordes prayer.

Not only to kindle in our hearts, to (a) desire the glorie of God, but also to teach vs, that this prayer is grounded vpon none other then on God only: and that we should not thinke the (b) kingdom of God to be weake, and voide of force and might. Also, that he (c) onely is to be honoured, prayed, & glorified, & that his power is infinite, perpetuall, and euerlasting.

After this example we ought to be as much desirous, & delyghted to aduance the glory of god in helping forward of his spirituall house, which is the buylding vp of his Church.

Prooues out of the woorde of God.

a

Moreouer, because I haue delight in ỹ house of my God, I haue of mine owne golde and syluer, which I haue giuen to the house of my God: beside, all that I haue prepared for the house of the Sanctuary. 1. Chro. 29. 3. &c.

For of him, and through him, & for him, are all thinges: to him be glorie for euer. *Amen*. Rom.11.36.

This sheweth the great force & power of God and of his kingdome, which cannot be weake, he being so strong.

b

The earth trembled at the presence of the Lorde, at the presence of the God of Iacob. Psal.114.7.

c

Thou shalt feare the Lord thy God, & serue him, and shalt sweare by his name. Deu.6.13.

God only is to be honoured, praysed, glorified, &c.

Thou art worthy, O Lorde, to receyue glorie & honour, and power: for thou hast created all thinges, and for thy wylles sake they are, and haue bene created. Apoc.4.11.

Worthy is the Lambe that was killed, to receiue power & ritches, and wisdome, and strength, & honour, and glorie, and prayse. And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the Sea, and all that are in them, heard I, saying: prayse, and honour, and glorie, & power be vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore. Apo.5.12.13.

Therfore

Therfore Dauid blessed the Lorde, before all the congregation, and sayd: Blessed be thou, O Lorde God of Israell our Father, for euer and euer. Thine, O Lord, is greatnes & power, and glory, and victorie, and prayse: for all that is in heauen and in earth, is thine, thine is the kingdom, O Lord, & thou excellest as head ouer all. Both ritches and honour, come of thee, and thou reygnest ouer all, and in thine hande is power and strength, and in thine hand it is to make great, and to giue strength vnto all. Now therfore, our God, we thanke thee, and prayse thy glorious name. 1. Chro. 29. 10. 11. 12. 13.

Question.

What meaneth this woorde, Amen: *which is added to the end of this prayer?*

Aunswer.

In this word, (a) Amen, is expressed the feruent desire which we haue to obtayne those thinges which we aske of God, & our hope is confirmed, that those thinges which we aske are

What this word Amē, meaneth.

graunted vnto vs, by which our consciences are pacified, and so we ende our prayers.

Prooues out of the woord of God.

a

To him be glory and dominion, for euer and euer. *Amen.* 1.Pet.5.11.

In these & such like places this word, Amē, expresseth our earnest desire to haue our requestes graūted, &c.

Saying, *Amen.* Prayse and glorie, and wisedome, and thanks, & honour, and power, & might, be vnto our God for euermore. *Amen.* Apo.17.12.

Question.

Tell me now breefly, the effect of all that thou hast saide?

Aunswer.

By the ten cōmaundements, I see my miserable estate, that I deserue, death, damnation, & the curse of God, which must nedes be payde, because God is iust: and wheras I my self am not able to paye it, the holie Ghoste through the preaching of the Gospell, worketh in me fayth, which assureth me, that the sonne of God being made man for me, hath euen in my nature, suffered whatsoeuer my sinnes deserued,

ued, and hath made mee with him the childe of God, & heyre of euerlaſting lyfe. Wherof, leaſt I ſhould doubt or wauer: he hath appointed two Sacraments, as outward ſignes and tokens to be ſeene and felt of mee: that as ſurelie as I ſee my ſelfe made partaker of them outwardlie, ſo the holy Ghoſte, inwardlie inſtructing mee, I ſhould not doubt, but inwardlie to be partaker of Chriſte himſelfe, with all his benefites, his raunſome, righteouſneſſe and holineſſe to be mine, that in him, and through him, I ſhall haue lyfe euerlaſting. And thus beeing borne a newe into this liuely hope by the holie Ghoſt: my wayes ſhould be directed and guided by the ſame ſpirite, to walke in holineſſe and righteouſneſſe all the daies of my life.

(So be it.)

A Prayer contayning the sum and effect of this Catechisme.

O Mercifull and heauenlie Father, for so much as at euerie lyght occasion, I am driuen from thy holie Lawes, to the vanities of this lyfe, and vnto all sinne and wickednesse: I beseech thee in mercie, set before mine eyes alwayes the remembraunce of thy iudgement seate, and my last end, whereby I maye be daylie stirred vp to consider, in what great daunger I stande, through the horrible punishment due to my sinnes: that daylie groning vnder the burthen of them: I may flie for succour to thy well beloued sonne Iesus Christe, who hath fullie payde, suffered, and ouercome the punishment due to them, and through the working of thy holie spirite in me, I may be fullie assured in my soule & conscience, that the curse, condemnation and death, which these my sinnes deserue, is fullie paide, suffered, and ouercome in Christe, and that his righteousnesse, obedience,

and

and holynesse is mine: and what soeuer he hath wrought for mans saluation, is wholy mine. Strengthen this Faith in mée (O Father) daylie more and more, that I maye inwardlie, fæle comfort and consolation in this: that I fæle thy holy spirite beare recorde vnto my spirite, that I am thy Childe, grafted into the body of thy Sonne, and made with him fellowe heyre of thy euerlasting kingdome. So worke in mée by the holie spirite, that daylie more and more, I maye feele sinne dye in mée, that I dw not delyght therein, but daylie maye grone vnder the burden thereof: vtterlie hate, detest, and lothe sinne, set my selfe, and all the powers of my Soule and body, against sinne, and haue all my full delyght, ioye, comfort, and pleasure in those things which be agreeable to thy will. That I maye walke as becommeth thy Childzen of lyght, loking styll for that good tyme, when it shall please thée to call mée to thine euerlasting king-

kingdome, and ioye eternall. This in mercie graunt vnto mée, for Jesus Christes sake, my onely Lorde and Saviour. *Amen.*

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